

T H E
ANALYTICAL REVIEW,

For M A R C H, 1792.

ART. I. *A Vindication of the Rights of Woman ; with Strictures on political and moral Subjects.* By Mary Wollstonecraft. 8vo. 477 pages. Pr. 6s. in boards. Johnson. 1792.

IN the introduction Mrs. W. laments that the minds of women do not appear at present to be in a healthy state. Like plants in too rich a soil, strength and excellence have been sacrificed to beauty. More pains are bestowed to make them pleasing mistresses than good wives. She admits however a physical superiority, which she allows is supported by the analogy of the other ranks of being. She addresses herself in this publication chiefly to those of the middle rank, because she thinks them most in a natural state. She wishes to point out in what true dignity and human happiness consists—To persuade women to endeavour to acquire strength of mind and body, and to convince them that the soft phrases *susceptibility* of heart, *delicacy* of sentiment, &c. are synonymous with epithets of *weakness*, and that those beings which are objects of pity and that kind of *love* which has been termed its sister, will soon become objects of *contempt*.

The 1st chapter treats of the rights and involved duties of mankind. From the exercise of reason, virtue and knowledge, our authoress observes, these naturally flow ; and that society is formed in the wisest manner, whose constitution is founded on the nature of man. To urge prescription, therefore, to justify the depriving men, or women, of their natural rights, is one of the absurd sophisms that daily insult common-sense. 'What, says she, but a pestilential vapour can hover over society, when its chief director is only instructed in the invention of crimes, or the stupid rotine of childish ceremonies !' After speaking thus freely of kings, she adds, her firm persuasion that every profession in which great subordination of rank constitutes its power (as a *standing army* for instance) is highly injurious to morality. Her further observations on this subject are however too striking and too useful not to demand an extract. P. 26.

VOL. XII. N^o III.

S

* Besides,

‘ Besides, nothing can be so prejudicial to the morals of the inhabitants of country towns as the occasional residence of a set of idle superficial young men, whose only occupation is gallantry, and whose polished manners render vice more dangerous, by concealing its deformity under gay ornamental drapery. An air of fashion, which is but a badge of slavery, and proves that the soul has not a strong individual character, awes simple country people into an imitation of the vices, when they cannot catch the slippery graces, of politeness. Every corps is a chain of despots, who, submitting and tyrannizing without exercising their reason, become dead weights of vice and folly on the community. A man of rank or fortune, sure of rising by interest, has nothing to do but to pursue some extravagant freak; whilst the needy gentleman, who is to rise, as the phrase turns, by his merit, becomes a servile parasite or vile pander.’

In the 2d chapter Mrs. W. discusses at large the opinion of a sexual character. The mental weakness of women she attributes entirely to a vicious education, which inculcates a childish and trifling cunning, instead of the truly great and eminent qualities. Mrs. W. in this part of her work, very pointedly observes, that individual or private education cannot do much unless society should be differently constituted. The best way, however, she thinks to promote virtuous habits, is to begin as early as possible the exercise of reason. In the instance of the officers of the army she evinces, that a defective education produces the very same effects in men as in women: this instance leads her to a political remark. p. 43.

‘ Standing armies can never consist of resolute, robust men; they may be well disciplined machines, but they will seldom contain men under the influence of strong passions, or with very vigorous faculties. And as for any depth of understanding, I will venture to affirm, that it is as rarely to be found in the army as amongst women; and the cause, I maintain, is the same. It may be further observed, that officers are also particularly attentive to their persons, fond of dancing, crowded rooms, adventures, and ridicule*. Like the *fair sex*, the business of their lives is gallantry.—They were taught to please, and they only live to please. Yet they do not lose their rank in the distinction of sexes, for they are still reckoned superior to women, though in what their superiority consists, beyond what I have just mentioned, it is difficult to discover.

‘ The great misfortune is this, that they both acquire manners before morals, and a knowledge of life before they have, from reflection, any acquaintance with the grand ideal outlines of human nature. The consequence is natural; satisfied with common nature, they become a prey to prejudices, and taking all

* ‘ Why should women be censured with petulant acrimony, because they seem to have a passion for a scarlet coat? Has not education placed them more on a level with soldiers than any other class of men?’

their

their opinions on credit, they blindly submit to authority. So that, if they have any sense, it is a kind of instinctive glance, that catches proportions, and decides with respect to manners; but fails when arguments are to be pursued below the surface, or opinions analyzed.'

She admits, however, that from the constitution of their bodies, men seem, collectively speaking, to be designed to attain a higher degree of virtue than the female sex; but still she asserts, that the virtues to be cultivated in both sexes are the same.—She censures Rousseau with great justice, for his pernicious sentiment *that the chief object of female education should be to render them pleasing*. P. 52.

'The chaste wife, and serious mother, should only consider her power to please as the polish of her virtues, and the affection of her husband as one of the comforts that render her task less difficult and her life happier.—But, whether she be loved or neglected, her first wish should be to make herself respectable, and not to rely for all her happiness on a being subject to like infirmities with herself.'

Nor does Dr. Gregory escape our authoress's keen reprehension as a teacher of hypocrisy. P. 64.

'Gentleness of manners, forbearance and long suffering, are such amiable Godlike qualities, that in sublime poetic strains the Deity has been invested with them; and, perhaps, no representation of his goodness so strongly fastens on the human affections as those that represent him abundant in mercy and willing to pardon. Gentleness, considered in this point of view, bears on its front all the characteristics of grandeur, combined with the winning graces of condescension; but what a different aspect it assumes when it is the submissive demeanour of dependence, the support of weakness that loves, because it wants protection; and is forbearing, because it must silently endure injuries; smiling under the lash at which it dare not snarl. Abject as this picture appears, it is the portrait of an accomplished woman, according to the received opinion of female excellence, separated by specious reasoners from human excellence.'

Passive and indolent women, our authoress observes, do not make the best wives, or perform their part best, even confining our views to the present state of existence.

The subject of the 2d chapter is continued through the 3d.—The only real superiority which Mrs. W. allows to man is that of bodily strength. 'Till *women are better educated*, she asserts, the progress of human virtue and improvement in knowledge must receive continual checks. In particular she guards her sex against the pernicious and absurd notion that a defect, that bodily or mental weakness, can by any chemical process of reasoning, become an excellence. P. 84.

'To preserve personal beauty, woman's glory! the limbs and faculties are cramped with worse than Chinese bands, and the sedentary life which they are condemned to live, whilst boys frolic in the open air, weakens the muscles and relaxes the nerves.

—As for Rousseau's remarks, which have since been echoed by several writers, that they have naturally, that is from their birth, independent of education, a fondness for dolls, dressing, and talking—they are so puerile as not to merit a serious refutation. That a girl, condemned to sit for hours together listening to the idle chat of weak nurses, or to attend at her mother's toilet, will endeavour to join the conversation, is, indeed, very natural; and that she will imitate her mother or aunts, and amuse herself by adorning her lifeless doll, as they do in dressing her, poor innocent babe! is undoubtedly a most natural consequence. For men of the greatest abilities have seldom had sufficient strength to rise above the surrounding atmosphere; and, if the page of genius has always been blurred by the prejudices of the age, some allowance should be made for a sex, who, like kings, always see things through a false medium.

'In this manner may the fondness for dress, conspicuous in women, be easily accounted for, without supposing it the result of a desire to please the sex on which they are dependent. The absurdity, in short, of supposing that a girl is naturally a coquette, and that a desire connected with the impulse of nature to propagate the species, should appear even before an improper education has, by heating the imagination, called it forth prematurely, is so unphilosophical, that such a sagacious observer as Rousseau would not have adopted it, if he had not been accustomed to make reason give way to his desire of singularity, and truth to a favourite paradox.'

Our authoress here draws a striking picture of an uneducated woman, whose want of cultivation proves the ruin of herself and family—such instances in real life are, we fear, too numerous. This picture is relieved by another, which, in justice to our authoress and our readers, we select. P. 103.

'Let fancy now present a woman with a tolerable understanding, for I do not wish to leave the line of mediocrity, whose constitution, strengthened by exercise, has allowed her body to acquire its full vigour; her mind, at the same time, gradually expanding itself to comprehend the moral duties of life, and in what human virtue and dignity consist.

'Formed thus by the discharge of the relative duties of her station, she marries from affection; without losing sight of prudence, and looking beyond matrimonial felicity, she secures her husband's respect before it is necessary to exert mean arts to please him and feed a dying flame, which nature doomed to expire when the object became familiar, when friendship and forbearance take place of a more ardent affection.—This is the natural death of love, and domestic peace is not destroyed by struggles to prevent its extinction. I also suppose the husband to be virtuous; or she is still more in want of independent principles.

'Fate, however, breaks this tie.—She is left a widow, perhaps, without a sufficient provision; but she is not desolate! The pang of nature is felt; but after time has softened sorrow into melancholy resignation, her heart turns to her children with redoubled fondness, and anxious to provide for them, affection gives

gives a sacred heroic cast to her maternal duties. She thinks that not only the eye sees her virtuous efforts from whom all her comfort must now flow, and whose approbation is life; but her imagination, a little abstracted and exalted by grief, dwells on the fond hope that the eyes which her trembling hand closed, may still see how she subdues every wayward passion to fulfil the double duty of being the father as well as the mother of her children. Raised to heroism by misfortunes, she represses the first faint dawning of a natural inclination, before it ripens into love, and in the bloom of life forgets her sex—forgets the pleasure of an awakening passion, which might again have been inspired and returned. She no longer thinks of pleasing, and conscious dignity prevents her from priding herself on account of the praise which her conduct demands. Her children have her love, and her brightest hopes are beyond the grave, where her imagination often strays.

‘I think I see her surrounded by her children, reaping the reward of her care. The intelligent eye meets hers, whilst health and innocence smile on their chubby cheeks, and as they grow up the cares of life are lessened by their grateful attention. She lives to see the virtues which she endeavoured to plant on principles, fixed into habits, to see her children attain a strength of character sufficient to enable them to endure adversity without forgetting their mother’s example.

‘The task of life thus fulfilled, she calmly waits for the sleep of death, and rising from the grave, may say—Behold, thou gavest me a talent—and here are five talents.’

The 4th chapter contains ‘observations on the state of degradation to which woman is reduced by various causes.’ Mrs. W. ridicules the inconsistency of men who compare women with angels, and yet deny them a human portion of intellect. She attributes to the unhappy vanity of her sex, who are satisfied with false and external flattery, their neglect of the nobler virtues, and of the excellence of the understanding. P. 120.

‘I lament,’ says she, ‘that women are systematically degraded by receiving the trivial attentions, which men think it manly to pay to the sex, when, in fact, they are insultingly supporting their own superiority. It is not condescension to bow to an inferior. So ludicrous, in fact, do these ceremonies appear to me, that I scarcely am able to govern my muscles, when I see a man start with eager and serious solicitude to lift a handkerchief, or shut a door, when the lady could have done it herself, had she only moved a pace or two.’

Our authoress next institutes a comparison between the men in the higher circles of fashionable life, and the female sex in general, in which she makes use of the authority of Dr. Adam Smith. ‘Women in general,’ she observes, ‘as well as the rich of both sexes, have acquired all the follies and vices of civilization, and missed the useful fruit.’—‘*Novels, music, poetry, and gallantry,*’ she adds, ‘all tend to make women the creatures of sensation,

and their character is thus formed during the time they are acquiring accomplishments, the only improvement they are excited to acquire.' The maxim that women ought not to be educated, she observes, is quite in the same strain as the aristocratical maxim against instructing the poor—'teach them to read and write, and you take them out of the station assigned them by nature.' An eloquent Frenchman has answered this maxim—'They know not, when they make man a *brute*, that they may expect every instant to see him transformed into a ferocious beast. Without knowledge there can be no morality.'—'If woman have an immortal soul,' adds Mrs. W., 'she must have, as the employment of life, an understanding to improve.' She however does not mean to insinuate, that they should be taken out of their families, or from their domestic duties by education; she wishes to give them *understanding* in an unsophisticated sense; and appeals to experience, whether they are not, by the present absurd mode of *accomplishing* them, as it is called, even *more detached* from these *domestic* duties, than they could be by the most serious intellectual pursuit. P. 140, 143.

'Another argument that has had a great weight with me, must, I think, have some force with every considerate, benevolent heart. Girls who have been thus weakly educated, are often cruelly left by their parents without any provision; and, of course, are dependent on, not only the reason, but the bounty of their brothers. These brothers are, to view the fairest side of the question, good sort of men, and give as a favour, what children of the same parents had an equal right to. In this equivocal humiliating situation, a docile female may remain some time, with a tolerable degree of comfort. But, when the brother marries, a probable circumstance, from being considered as the mistress of the family, she is viewed with averted looks as an intruder, an unnecessary burden on the benevolence of the master of the house, and his new partner.

'Who can recount the misery, which many unfortunate beings, whose minds and bodies are equally weak, suffer in such situations—unable to work, and ashamed to beg? The wife, a cold-hearted, narrow-minded, woman, and this is not an unfair supposition; for the present mode of education does not tend to enlarge the heart any more than the understanding, is jealous of the little kindness which her husband shews to his relations; and her sensibility not rising to humanity, she is displeased at seeing the property of *her* children lavished on an helpless sinner.

'These are matters of fact, which have come under my eye, again and again. The consequence is obvious, the wife has recourse to cunning to undermine the habitual affection, which she is afraid openly to oppose; and neither tears nor caresses are spared till the spy is worked out of her home, and thrown on the world, unprepared for its difficulties; or sent, as a great effort

effort of generosity, or from some regard to propriety, with a small stipend, and an uncultivated mind, into joyless solitude.

‘ These two women may be much upon a par, with respect to reason and humanity; and changing situations, might have acted just the same selfish part; but had they been differently educated, the case would also have been very different. The wife would not have had that sensibility, of which self is the centre, and reason might have taught her not to expect, and not even to be flattered, by the affection of her husband, if it led him to violate prior duties. She would wish not to love him merely because he loved her, but on account of his virtues; and the sister might have been able to struggle for herself instead of eating the bitter bread of dependence.’

P. 143. ‘ A man of sense can only love such a woman on account of her sex, and respect her, because she is a trusty servant. He lets her, to preserve his own peace, scold the servants, and go to church in clothes made of the very best materials. A man of her own size of understanding would, probably, not agree so well with her; for he might wish to encroach on her prerogative, and manage some domestic concerns himself. Yet women, whose minds are not enlarged by cultivation, or the natural selfishness of sensibility expanded by reflection, are very unfit to manage a family; for, by an undue stretch of power, they are always tyrannizing to support a superiority that only rests on the arbitrary distinction of fortune. The evil is sometimes more serious, and domestics are deprived of innocent indulgences, and made to work beyond their strength, in order to enable the notable woman to keep a better table, and outshine her neighbours in finery and parade. If she attend to her children, it is, in general, to dress them in a costly manner—and, whether this attention arise from vanity or fondness, it is equally pernicious.

‘ Besides, how many women of this description pass their days; or, at least, their evenings, discontentedly. Their husbands acknowledge that they are good managers, and chaste wives; but leave home to seek for more agreeable, may I be allowed to use a significant French word, *piquant* society; and the patient drudge, who fulfils her task, like a blind horse in a mill, is defrauded of her just reward; for the wages due to her are the caresses of her husband; and women who have so few resources in themselves, do not very patiently bear this privation of a natural right.’

Our authoress next proceeds to censure those false pictures of *love* exhibited in poetry and romance, as one of the principal causes which deprave the understanding and the virtue of the female sex. ‘ Love, she observes, such as the glowing pen of genius has traced, exists not upon earth, or exists only in those fervid imaginations that have sketched such dangerous pictures—dangerous, because they not only afford a plausible excuse to the voluptuary who disguises sheer sensuality under a sentimental veil; but as they spread *affectation*, &c.’ The sentiments altogether of our authoress on this subject reflect indeed

equal honour on her discernment and her courage.—Her discernment in seeing through that trick which our sex for ages has played off upon her's, and her courage in avowing sentiments which are a kind of heresy in female circles.

The whole tenour of modern female education, she considers as tending to render the best disposed romantic, and the remainder vain and trifling.—All the usual employments of women have indeed a tendency to weaken the mind. To dedicate a great portion of their time to needle-work contracts their faculties, by confining their thoughts to their persons.—Thus, women are not content with making their own cloaths, but they are continually talking about them. ‘When a woman, says Mrs. W., in the lower ranks of life, makes her husband's and her children's cloaths, she does her duty, this is part of her business; but when women work only to dress better than they could otherwise afford, it is *worse* than sheer loss of time.’ To those who have leisure she recommends to vary their engagements, by gardening, philosophy and literature; and observes, ‘that the conversation of French women, who are not so rigidly nailed to their chairs to twist lappets, &c. though frequently superficial, is not half so insipid as that of those English women, whose time is spent in making caps, bonnets, and the whole mischief of trimmings, not to mention shopping, bargain-hunting, &c. &c.’

Among the lower classes of women, Mrs. W. adds, however, she has found much virtue; and the good sense which she has seen among those who earn their bread by the sweat of their brow, and who, though without education, have yet acted heroically, strongly confirmed her in the opinion that ‘trifling employments have rendered woman a trifle.’

It is with some reluctance that for the present we take our leave of this singular, and, on the whole, excellent production. The subjects which it investigates, are of the utmost importance to human nature, and we should be wanting in our engagements, and in our duty, if we passed it over too slightly. This circumstance makes it necessary to defer the further analysis to a future Review, when we shall proceed to the remaining topics of this volume.

It might have been supposed that Mrs. W. had taken advantage of the popular topic of the ‘Rights of Man’ in calling her work ‘A Vindication of the Rights of Woman,’ had she not already published a work, one of the first answers that appeared to Mr. Burke, under the title of, ‘A Vindication of the Rights of Man.’ But in reality the present work is an elaborate *treatise of female education*. The lesser wits will probably affect to make themselves merry at the title and apparent object of this publication; but we have no doubt if even her contemporaries should fail to do her justice, posterity will compensate

penfate the defect ; and have no hesitation in declaring, that if the bulk of the great truths which this publication contains were reduced to practice, the nation would be better, wifer and happier, than it is upon the wretched, trifling, ufelefs and abfurd fyftem of education which is now prevalent.

[*To be continued.*]

ART. II. *Enfield's History of Philosophy.*

[*Continued from p. 131.*]

IT is with great pleasure we refume on the prefent occafion the office of reviewers, and agreeably to a promife made in the laft number, we proceed to lay before the reader fome further extracts from the hiftory of philofophy.

On confidering fuch a work as the prefent, it is pleafing to obferve the energy of the human underftanding, and its aptnefs for difcovery and invention, to fee how opinions, in a courfe of years, are wont, as it were, to circulate, and how uniform an appearance nature wears in different nations, amidft all their diverfity of sentiments, and their progreflive improvement in knowledge. For on an accurate furvey, it will be found, that there are few opinions, which, in modern times, have been formed into regular fyftems, of which fome traces may not be perceived in the early ages. This will appear particularly (to fay nothing at prefent of the barbaric philofophy) in the hiftory of philofophy as embraced in the Ionic and Italic fchool.

This notion, however, may be (and indeed has been) carried too far. Men, not fatisfied that Homer and Mofes were acquainted with the learning of their times, have been for placing them at the fummit of human learning. In Achilles's fhield, and the theogonies of the Grecian poet, as well as in Aaron's rod reduced to powder, and the Mofaic account of the creation, they have found myfteries concealed from the authors themfelves, and knowledge to them utterly unknown. The following remarks appear to us judicious. P. 18.

' Among the barbaric nations (ufing the term Barbaric in the fense before explained) the moft ancient people, concerning whom any authentic records remain, are the Hebrews. We fhall inquire into the ftate of philofophy among this people, from the earlieft period of their hiftory to the time of their return from their Babylonifh captivity ; after which, the Jewish philofophy will be more properly confidered in connection with the Grecian.

' From the praifes which are beftowed, in the Jewish hiftory, upon fome of their more illuftrious anceftors, patriarchs, prophets, and princes, fome have been induced to place them upon a level, in refpect of speculative wifdom, with the philofophers of Greece, and even with thofe of modern times. But that this

is a misconception, must be evident to every one who recollects the state of science, and of general civilization, at that early period.

‘ A better or more certain judgment concerning the wisdom of the ancient Hebrews cannot be formed, than from the monuments which they themselves, or their descendants, have left in the sacred Scriptures. Much greater credit, particularly in this instance, is due to domestic than to foreign testimony. For the Jewish historians had their information, concerning the antient state of their nation, from records preserved with the utmost care by their ancestors; whereas other writers, in speaking of a people who had little intercourse with their neighbours, for want of a better guide than vague report, must necessarily have given a precipitate, and often an erroneous judgment.

‘ We learn from the Scriptures, that among the ancient Hebrews there were many eminent men, who made use of the clear light of divine truth, with which they were favoured by heaven, as their guide in the conduct of life. In practical and moral wisdom it cannot be doubted, that they held a place of high distinction. Their wisdom, however, must not be confounded with philosophy, in the strict acceptance of the term. Blessed with a divine Revelation, they have transmitted to posterity rays of sacred truth, which have been spread through the world; and they have hence obtained an immortal name in an order of higher dignity than that of philosophers. Under the direction of genuine principles of religion, they pursued the plain path of simple virtue, without being led astray by vain curiosity into fruitless speculations. In the first ages of their history, their patriarchs were shepherds, who, by their domestic virtues, obtained great authority over the people among whom they lived, and seem to have had no other object of ambition, than that of providing for the safety and prosperity of their families. Joseph, the son of Jacob, and after him Moses, David, Solomon, Ezra, and other eminent men, were occupied in affairs of legislation and government, and, by the wisdom with which they conducted them, acquired high renown. Others, who were distinguished by the name of prophets, were employed in declaring to the people the will of God, in managing the affairs of religion, and in training up disciples for these sacred services. Among the Hebrews we are therefore to look for prudent statesmen, upright judges, and priests learned in the law, but not for philosophers, in the limited sense in which we understand the term. Much pains has indeed been taken, both by Jewish and Christian writers, to affix this character to several illustrious names in the antient Hebrew nation, particularly Moses, Solomon, and Daniel; but it will not be difficult to prove, that this has been attempted without sufficient reason.’

These remarks are then illustrated and confirmed; and we conceive them to have an important use. Whatever goes beyond the line of probability, darkens the evidence of a divine revelation. Hence it happens, that Christians, by challenging for truth ornaments and dignities which she does not require,
tarnish

tarnish the lustre of those which she really possesses, and instead of rational converts, they either make credulous enthusiasts, or stubborn infidels.

Of the Chaldeans, who, next to the Hebrews, are the most antient people in the world, it is observed, P. 27.

The Chaldean philosophers were the priests of the Babylonian nation, who instructed the people in the principles of religion, interpreted its laws, and conducted its ceremonies. They sustained the same character with the Persian Magi, afterwards to be noticed, and are often confounded with them by the Greek historians. Like the priests in most other antient nations, they employed religion in subserviency to the ruling powers, and made use of imposture to serve the purposes of civil policy. This is confirmed by the general testimony of antient history, and by the express authority of the historian Diodorus Siculus, who relates, that they pretended to predict future events by divination, to explain prodigies, and interpret dreams, and to avert evils, or confer benefits, by means of augury and incantations. They retained, for many ages, a principal place among diviners. In the reign of Marcus Antoninus, when the emperor and his army, who were perishing with thirst, were suddenly relieved by a shower, the prodigy was ascribed to the power and skill of the Chaldean soothsayers. No wonder that, as long as these Chaldean priests could perform such marvels, they retained their consequence in the courts of princes.

The principal instrument, which these impostors employed in support of superstition, was astrology. The Chaldeans were probably the first people who made regular observations upon the heavenly bodies. This kind of knowledge was in such high estimation among them, that a distinct order of men was appointed for this purpose, and supported at the public expence; whence the appellation of Chaldean afterwards became synonymous with that of astronomer. But all their observations were applied to the single purpose of establishing the credit of judicial astrology; and they employed their pretended skill in this art, in calculating natiivities, foretelling the weather, predicting good and bad fortune, and other practices usual with impostors of this class. Teaching the vulgar that all human affairs are influenced by the stars, and professing to be acquainted with the nature and laws of this influence, and consequently to possess a power of prying into futurity, they encouraged much idle superstition, and many fraudulent practices. Hence other professors of these mischievous arts were afterwards called Chaldeans, and the arts themselves were called Babylonian arts. Among the Romans, these impostors were so troublesome, that it was found necessary, during the time of the Republic, to issue an edict, requiring the Chaldeans, or mathematicians (for they were commonly known by this latter appellation) to depart from Rome and Italy within ten days; and afterwards, under the emperors, these soothsayers were put under the most severe interdiction.

Still farther to lay open the true character of the Chaldean philosophy, it must be remarked, that it consisted, not in a free
and

and diligent examination of the nature of things, but in the bare transmission of certain settled opinions from father to son. Diodorus Siculus (who herein shews how little he himself was entitled to the character of a philosopher) commends the Chaldeans for having taken up their opinions upon the authority of their ancestors, and says, "that, in this respect, they acted much more wisely than the Greeks, who, addicting themselves to disputation, were ever ready to embrace new opinions, and thus obliged their disciples to wander through their whole lives in perpetual uncertainty." Whether the Grecian method of proceeding, or the Chaldean, was most likely to lead to the discovery of truth, it can require no extraordinary sagacity to discover. But, for the purpose for which the Chaldean philosophy appears to have been chiefly instituted, no mode of philosophising could have been better chosen. Their mysteries were to be revealed only to a select few, and to be studiously concealed from the multitude, that a veil of sanctity might be cast over their doctrine, which would, by this means, be the more easily employed in the support of civil and religious tyranny.'

In pursuing our inquiry through the history of the Chaldeans, Persians, Egyptians, Ethiopians, Celts, the antient Romans, Scythians, and Thracians, time would fail us if we attempted to gratify our own inclinations. We therefore only observe in general, that, amidst a great variety of learning, the same rational account of the state of philosophy among those nations is given, as was presented before in the history of the Hebrews. We close this part of our subject, therefore, with a short extract from the history of philosophy among the Phenicians, and with a reflection arising from a survey of this division of the work. P. 59.

'But the experience of modern times, in which navigation and commerce are so much more extensively pursued than formerly, is by no means favourable to these hypothetical conclusions. Mariners and merchants have seldom leisure to attend to the improvement of science. There can, indeed, be little reason to doubt that the Phenicians were acquainted with those arts, which, at that time, admitted of an easy application to the purposes of gain. As far as they found a knowledge of the celestial *phenomena* to be useful in navigation, they were astronomers; and as far as experience taught them the utility of numbers in mercantile affairs, they were mathematicians. But it is not likely, that they should have much leisure, or inclination, for prosecuting scientific researches beyond the line of practical application; and such a degree of knowledge as their commerce would require, could hardly entitle them to the appellation of philosophers. Among the antient Phenicians, we, however, meet with some individuals, who, on account of the inventions which have been ascribed to them, claim attention.'

From the whole of this subject arises the following just and important reflection: P. 106.

'From

* From all that we have been able to collect concerning the state of knowledge in the several nations which have passed under our notice, we must conclude, that the Barbaric philosophy was very different, in its leading characters, from the philosophy afterwards studied and taught among the Greeks. It was indeed employed upon important subjects, both divine and human; but instead of investigating truth from clear principles, and by legitimate methods of reasoning, it relied chiefly upon tradition, and gave its simple and easy assent to doctrines and fables transmitted to posterity by the priests.

‘In the midst of every appearance of ignorance, superstition, and imposture, it is, however, an important fact, that the doctrines of a Supreme Deity, and the immortality of the soul, were universally received. “Who does not admire (says *Ælian*) the wisdom of the Barbarians, none of whom ever fell into the atheistical absurdities of Eumerus, Diagoras, Epicurus, and other philosophers? No Indian, Celt, or Egyptian, ever questioned, whether there were gods, or whether they concerned themselves in the affairs of men.”

We cannot forbear observing, that though an accurate account is given of the opinions of the Barbaric philosophers (so far at least as the obscurity which rests on the subject would admit of), yet a subject which we expected to have found discussed more at large, is almost intirely omitted, we mean the origin of idolatry: for it is to be observed, that the philosophers of those nations, as our author properly observes of the Chaldean philosophers, ‘were the priests, who instructed the people in the principles of religion, interpreted its laws, and conducted its ceremonies;’ and though the matter was rendered ridiculous in the fabulous ages, yet idolatry did not originate in fable. It is indeed observed of the Persians, p. 44,

‘It has been disputed, whether the Persians worshipped the sun as immediately the supreme divinity, or considered him as the visible representation of a higher invisible power. The passages above referred to have been urged in proof of the former opinion: in support of the latter, are adduced the testimonies of Herodotus and Xenophon, who say, that the Persians looked upon lightnings as the ensigns of the supreme divinity; and of Strabo, who relates, that they called the whole circuit of the heavens, God. The true solution of this difficulty probably is, that the vulgar paid their worship immediately to the sun, as the visible fountain of light and heat, whilst the more enlightened, conceiving of the Deity as the soul of the world, diffused through the whole circuit of the universe, imagined the sun to be the chief seat of this divine principle, and paid homage to that luminary, as the representative of the invisible power. Whilst the multitude were contented with a sensible object of devotion, the Magi, and those whom they instructed in the mysteries of religion, considered the sun and fire merely as visible symbols of the animating principle of the universe.’

But

But we might have expected to have seen the subject pursued still farther, as the same worship was performed, and similar terms, expressive of it, may be found among all the barbarous nations. Many different deities and religious rites may be traced to the worship of the sun, known among these people by different names, yet expressive originally, to whatever cause the immediate origin of idolatry be ascribed, of the same objects. A presumption, therefore, immediately arises, that these nations were descendants from the same family, or at least from different branches of it: that idolatry was introduced by the same people among all: and we apprehend, that this people may be traced, through a variety of analogies and deductions, to the Cuthites, or Cusæans, the descendants of Chus. This notion (though, perhaps, it is carried by Bryant too far) will account for the similarity of the first principles of idolatry among different nations, though it will not for those systems of mythological absurdities which prevailed in the world, and particularly among the Greeks. These were probably formed from the symbolical representations of the Egyptians, of which an account has been given by an ingenious Frenchman*. But indeed Brucker himself seems to have had a mistaken opinion on something relative to this subject. ‘Perhaps,’ he says, speaking of Mithras, ‘the Persian might conceive the soul of this hero to be resident in the sun itself, under the name of Mithras.’ Here we apprehend are two mistakes; the first is, that Mithras was a public benefactor, who had been deified, whereas it seems probable (and thus Hesychius lays it down) that Mithras was originally no name of a person, but one of the numerous names of the sun, the God of these nations: the other mistake is, that the worship paid to Mithras was transferred to the sun, and became the reason of the worship paid to it: but it seems most probable, that the worship of the sun was the original idolatry, and that it was afterwards transferred from the sun to men. Indeed, Brucker himself seems not wholly to have lost sight of the notion; for, speaking of the correspondence between the cabbalistic and oriental philosophy, he observes, the cabbalistic notion of the deity is the same as the Chaldean and Persian, by only changing Ensoph for Mithras. Now Ensoph, in the cabbalistic philosophy, was the infinite source of being, the pure intellectual fire. The account of Zoroaster given by Brucker is judicious, so far as relates to the distinguishing between the Babylonian and Persian Zoroaster, which some learned men have confounded. At the same time the ground of this distinction seems to have escaped him.

[To be continued.]

* In the history of the heavens.

ART. III. *Travels through Cyprus, Syria, and Palestine; with a general History of the Levant.* By the Abbé Mariti. Translated from the Italian. Vol. III. 8vo. 512 pages. 6s. boards. Robinsons. 1792.

REFERRING our readers for a general idea of the merit of this work, to our account of the two former volumes, (Rev. Vol. XI. p. 136) we proceed to report the contents of the present. It is in part geographical, in part historical. In the geographical part, the author relates many particulars, some curious and amusing, but others trivial and uninteresting, respecting Palestine. Taking his route from Bethlehem to Jerusalem, he describes various places on the road; and takes notice of several of the natural productions of the country. Near the ruins of a castle, called by the inhabitants Jacob's Tower, our traveller observed some singular appearances of the fossil kind, which he thus describes: P. 21.

'Among the fields in this neighbourhood, there is one remarkable for the variety of petrifications, or rather natural productions of stone which are found in it. Some of these have the resemblance of olives, with the stalks adhering to them. Others are like vetches, or pease: but what is still more remarkable, there are some which have the exact shape of a pod of lupines, with the divisions so well marked, as to shew the number of seeds they contain; but as they are all of one solid stone, they cannot be separated. The exterior surface of these petrifications is ribbed with a number of longitudinal lines, which begin at the stalk, and proceed to the other extremity. In the interior part they appear covered with a variety of concentric circles, which still decrease in size till they become so small as to be almost imperceptible. On the outside they are of a reddish colour, the same as that of the earth in which they are found; but in the inside they are white, inclining a little to yellow.'

Passing by a spot where was formerly an old tree called the Virgin's Terebinth, because it is said the Virgin Mary reposed under it when going from Bethlehem to Jerusalem, M. Mariti gives this account of the plant. P. 28.

'The *terebinth*, or turpentine-tree, never rises to a great size: its top is bushy, its branches are large, and are covered with a great number of leaves, which remain on it in winter. These leaves are of a longish figure, much like those of the olive-tree, but of a green colour, intermixed with red and purple. The twigs which bear them always terminate in one leaf at the extremity. The flowers are like those of the vine, and, like them, grow in bunches: they are of a purple colour, and produce no fruit. The fruit grow among the branches; they are of the size of juniper berries, hang together in clusters, and contain each a small seed of the size of a grape-stone. They are of a ruddy purple colour, and are remarkably juicy.

'This tree produces also another kind of fruit, as large as a chesnut, but of a very different shape and figure. They are of a purple

purple colour, mixed with green and white, and grow here and there separately among the leaves and branches. The inhabitants of Cyprus, where this tree is more abundant than any where else, informed me, that these fruits are excrescences, occasioned by insects which puncture and penetrate the bark. Whether they are fruit or excrescences, I shall not pretend to determine; but when I opened them, I found them full of small worms.

‘ The wood of this tree is fibrous and hard: it produces that substance called turpentine, which is collected by making incisions in it about the beginning of summer. As it abounds with much sap, if this operation is not performed every year, it swells, and then bursts; by which means a quantity of turpentine, as liquid as oil, distils from it. Being thus deprived of its moisture, it often afterwards withers and decays. This, perhaps, is the reason why few of these trees are to be found at present in Syria or Palestine; for as the inhabitants, who are a lazy, careless, and indolent people, neglect to make incisions in them, in order to collect the turpentine, they soon become useless, and are destroyed. These regions, however, as we are informed by Pliny, and other writers, formerly produced great abundance of them.

‘ In Cyprus some of these trees are still preserved, because the Cypriots, in the beginning of summer, take care to make incisions in them, and to collect the turpentine which oozes from them. This tree grows also in Spain, and in the provinces of Languedoc and Dauphigny in France. Matthiolus, in his Commentary on Dioscorides, says, that it grows also in Tuscany. The best and most valuable turpentine, however, is that produced in the islands of the Archipelago; and, above all, in the island of Scio, being next in quality to that brought from Cyprus. The Greeks called the terebinth Τερβινθος, and the Arabs *Albotin*.’

We add, for the further amusement of the botanical reader, the following observations on the cypress, found in the neighbourhood of Engaddi. P. 87.

‘ In the Song of Solomon I find mention made of another tree of Engaddi, called the cypress, or in Hebrew *copher*. *Botrus Cypri dilectus meus mihi in vineis Engaddi*. The spouse here compares her beloved to this tree, as rare and odoriferous; but it may not be improper to inquire what this cypress tree really was, of which so many different accounts have been given.

‘ I shall not examine the opinion entertained by some, that *botrus Cypri* means grapes of the island of Cyprus, or wine made from them, and brought to Engaddi; for this interpretation has been rejected by some of the most learned commentators, who conclude, that the *cypsus* of Solomon’s Song must have been a tree of great value, producing flowers of an agreeable odour.

‘ The cypress is that plant called commonly by the Arabs and Turks *chennâ*, or *kennâ*; but its true Arabic name is *elbanne*, or *albanna*. In Hebrew it is called *copher*, and in Greek *κύπρος*, though the greater part of the modern Greeks know it under the denomination of *kenna*.

‘ It rises to the height of the pomegranate tree, and may therefore be very properly classed among the number of trees. Its external colour, both at the thickest part of the trunk and on the branches, is a mixture of white, green, and purple. The interior part of it is yellowish. The leaves, which grow opposite to each other on the branches, never drop in winter. They are shaped like those of the myrtle, but are smaller, much thinner, and not so green. If boiled in water, either fresh gathered or dry, they communicate to it a beautiful orange colour, and with this liquor the eastern ladies dye their nails, the palms of their hands, and likewise their hair.

‘ The flowers proceed from the ends of the branches, which are exceedingly slender. Before they blow they appear like so many red and green balls, scarcely so large as the head of a pin. They all burst forth almost at the same time, and hang in most beautiful clusters, which may very properly be compared to large bunches of grapes turned upside down. The small flowers which compose these bunches are shaped like a rose, and when expanded are little more in circumference than a small lentil. The leaves, which are placed one over the other, are crisped, and of a colour which in general may be called white, or rather white shaded with yellow, like that of ivory when it begins to grow old.

‘ Each flower is supported by a small strong calyx, divided into five indentations. The petals, which are of an oval figure, smooth, and pointed at the extremities, are likewise five in number; and from the centre of them arise eight slender stamina of the same height, disposed in pairs, and bearing on their tops small round antheræ. The capsula, in the middle of the flower, which is round, is furnished with a strong pistil, having above it a stigma with a blunt round point. When it attains to maturity, this capsula becomes a globular fruit, something like a coriander seed; and, when perfectly ripe, assumes a violet colour shaded with black. Each of these fruits contains only one cell, filled with small black seeds.

‘ This tree begins to flower in August, and the branches continue in turns to send forth blossoms till the end of autumn. The length of a beautiful bunch of these flowers may be about six inches, and the circumference in the largest part about nine. An oil is extracted from them in the Levant, which is supposed to be equal in quality to balsam. In the island of Cyprus I observed that these trees while young were kept in vases; but when they become large they are transplanted, and put into the ground. Though the regions of the east are their natural soil, they require, however, particular care and attention. In summer they delight in the shade; but in winter they must be exposed to the sun; and in both seasons it is necessary to water them frequently. In winter I have seen a mixture of horse and cattle's dung placed around them, in order to preserve them from cold.

‘ These trees are infested with small ants, and other little insects, which climb up their trunks, and often cause them to decay. The Greeks and the Arabs, in order to prevent this inconvenience, take care to daub over the stem from the root to the

first branches with bitumen, which secures them from these destructive animals.

* The cypress is greatly esteemed by the Greeks, the Turks, and the Arabs, who think they pay a very high compliment when they present any one with a bunch of its flowers. To Europeans the smell of them, which greatly resembles that of musk, is rather too powerful; and on that account almost insufferable, until they have accustomed themselves to those strong odours, which the people of the east delight in, and which they continually use, without experiencing the smallest bad effects from them. A taste for strong odours seems to be very ancient in the east; and to have been handed down amongst these people without any interruption from the caprices of fashion.

* In Prosper Alpinus we find a good figure of the cypress, and very like those trees which I have seen. I must however observe, that the leaves are delineated too small, and much narrower than they ought to be.

* Dioscorides, after describing the cypress, says, that the best grows in Ascalon of Judea, and Canopus of Egypt. *Γενταὶ δὲ ἀριστὴν ἐν τῇ Ασκάλων καὶ Κανόπῃ. Nascitur probatissimum in Ascalone Judeæ et Egypti Canopo.*

* Pliny the naturalist, besides the cypress of Canopus, and that of Ascalon, mentions that of the island of Cyprus, as being celebrated also for the sweetness of its smell. *Optimum habetur à Canopica in ripis Nili nata, secundum Ascalone Judeæ, tertium Cypro insula odoris suavitate.* Though the latter is that which I have described, it differs, however, in nothing from the cypress cultivated in the gardens of Syria and Palestine.

Our traveller visited the monastery of St. Saba, and gives a minute description of the place and its environs. He adds biographical memoirs of St. Saba. In this narrative several idle tales of miracles are interwoven, of which the following story concerning John of Damascus is a specimen. P. 47.

* St. John of Damascus, thus called from Damascus, a city of Syria, was born there of noble and rich parents, about the year 676. He was instructed in the sciences by a certain Italian monk named Cosimo, and, in the time of the emperor Leo Isauricus, wrote three epistles, in defence of the worship of images. The emperor, who had forbid this worship, being incensed by these writings, determined to ruin the author of them, and with that view falsely accused him of treachery to the caliph, or prince of the Saracens, to whom he was chief counsellor, and at whose court he was greatly esteemed. The caliph, believing this charge, caused John's right hand to be cut off, and publicly exposed on a stake in the market-place. John, however, having prevailed on the caliph to take down his hand, and to return it to him, in order that he might bury it, retired full of confidence to a private apartment in his own house, where he offered up a prayer to the Virgin Mary; requested her to restore his hand to its former place; and, at the same time, represented to her, that because it had written in defence of the holy worship of images, it had been cut off, and separated from his body. This fervent prayer,

prayer, we are informed, was attended with the most complete success: John soon after fell asleep, and awaking some time after, found his hand miraculously united to the stump, and perfectly healed.

‘After this, he recovered the favour of his prince; but having begged to be discharged from his office, he obtained leave to resign. He then distributed all his riches among the poor, quitted his native country, and going to Jerusalem to visit the sacred places, came to this monastery of St. Saba, where he embraced the monastic life. Here he found his old master Colimo, who, after instructing him in the sciences, had retired to this retreat; and, in concert with him, he composed those hymns still greatly esteemed by the eastern churches; and revised and arranged certain ecclesiastical books, which are likewise much valued by the Greeks.

‘John, Patriarch of Jerusalem, who has written the life of this Saint, does not speak of his death; and for this reason we may conclude that he ended his days in the monastery of St. Saba, having received the dignity of the priesthood, as may be seen in John Foca. Some authors say that he attained to the great age of an hundred and four.’

In the vicinity of the village of St. John, in the mountains of Judea, about six miles from Jerusalem, our traveller remarks the richness and fertility of the vines. P. 134.

‘It appears that the cultivation of the vine was never abandoned in this country. The grapes, which are white and pretty large, are however not much superior in size to those of Europe. This peculiarity seems to be confined to those in this neighbourhood; for, at the distance of only six miles to the south, is the rivulet and valley called *Eschol*, celebrated in scripture for its fertility, and for producing very large grapes. In other parts of Syria, also, I have seen grapes of such an extraordinary size, that a bunch of them would be a sufficient burthen for one man. It is not at all surprising, therefore, that when the spies, sent by Moses to reconnoitre the promised land, returned to give him an account of its fertility, it required two of them to carry a bunch of grapes, which they brought with them suspended from a pole placed upon their shoulders.

‘The wine made from these grapes is exceedingly pleasant to the taste; but I was assured by some of the monks, that, if constantly used, it is very prejudicial to the breast. Several of them, after using it three or four years, had experienced this inconvenience.’

On other occasions the author is careful to remark facts which serve to illustrate passages in scripture; for example: P. 138.

‘St. Matthew, describing the austere life of St. John, informs us that his raiment was of camel’s hair, and that he girt his loins with a leathern girdle. This dress is indeed very much like that which I saw used by the shepherds who inhabit the neighbouring country. His food was locusts and wild honey. “And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.”

‘ Various opinions have been formed respecting the locusts which John ate in the desert; some maintaining that they were the tops of a certain kind of herb; and others, that they were really those animals known to us by the name of locusts.

‘ I have already shewn that such locusts are commonly used for food by the Arabs of the deserts; and I have proved also, by the testimony of various celebrated authors, that this food was not unknown to the Ethiopians, the Parthians, the Libyans, the Syrians, and other eastern nations. We need not be surprised, therefore, that St. John should have ate them, especially as we find that they were not forbidden by the laws of Moses.

‘ It has been thought that the wild honey was a kind of manna, which dropped from the leaves of certain trees. I must however observe, that in the deserts and mountains of Palestine there are numbers of wild bees, which deposit their honey in hollow trees, and rocks. I have seen some of them also make their nests in the windows of the cottages belonging to the peasants, which are formed of a piece of marble, or stone, having a hole in it filled up with a piece of glass.’

The present state of Palestine is thus described. P. 156.

‘ The population of this country is also greatly diminished; but at present no certain calculation can be given of it, as the number of inhabitants continually varies, on account of the Bedouin Arabs, who always come hither at certain periods from Arabia, and the country beyond the Jordan, in order to feed their flocks.

‘ If this country has lost its ancient splendour by the destruction of its cities, and the decrease of its population, it still retains its natural advantages, being beautifully variegated with mountains, hills, and delightful plains.

‘ Its climate is exceedingly good. It seldom rains here; but this deficiency is supplied by most abundant dews. The cold is never excessive; and if the summer heats are great, they are, however, mitigated by a periodical breeze, which renders them supportable.

‘ Palestine abounds with every thing almost that is useful or necessary for the life of man. It produces wheat, barley, pulse of all kinds, fruits, wine, and oil, in such plenty, that though a part only of the country is cultivated, great quantities of these articles are distributed in the neighbouring provinces of Syria, and even transported to Europe, particularly wheat, barley, and pulse.

‘ With regard to domestic and wild animals, it produces various kinds, many of which are not known in Europe. Cotton grows here in great perfection, particularly in Samaria and Galilee. Among its productions may be reckoned also silk, tobacco, drugs, and aromatic herbs. The fields and woods, in the proper seasons, abound with flowers of every species; but notwithstanding those advantages which it enjoys, all Palestine is not cultivated with the same care as the vast plains of Galilee and Samaria. I observed that the mountainous country towards Jerusalem was more barren than any other part; but there is no reason to suppose that it has always been in the same condition. The cause of its
being

being at present neglected is, the want of population; for the inhabitants have abandoned the mountains, and retired to the plains, where agriculture is attended with less labour, and where they find more conveniencies for their cattle.

‘ Even in Galilee and Samaria there are many parts still uncultivated; but, as they abound with grass, they afford pasture to the cattle, which form the whole riches of the Arabs. These people, therefore, would quarrel much sooner for a sheep-fold than for a large tract of country; and, indeed, the only wars which they carry on are undertaken in order that they may rob each other of their oxen, camels, sheep, horses, or goats.

‘ As I had an opportunity of making these observations on the land and soil of Palestine during the course of several years, I do not know for what reason some travellers have given so unfavourable an account of this country, which they wish to make us believe to be naturally barren, and destitute of those advantages for which it is so much extolled both in the Scriptures and by ancient historians.’

The historical part of this volume, consists in a well-digested narrative of the principal events which have happened with respect to the city of Jerusalem, from its foundation to the middle of the 12th century, when, having been during five kings and eight patriarchs in the hands of the western christians, it fell into the hands of the Turks. From this relation of well-known facts, we shall content ourselves with one extract; the account of that great event in the history of the Crusades, the recovery of Jerusalem by the Christians in 1099.

P. 354.

‘ When all the necessary machines were prepared, the Christian princes resolved to make a general assault on the city; but before they did this they ascended in procession to the Mount of Olives, where Peter the Hermit, and Arnolph, an ecclesiastic of the family of the counts of Normandy, addressed the soldiers in a very pathetic harangue, and encouraged them to persist in their enterprise with vigour. After this they offered up prayers to the Almighty; and the princes, among whom quarrels had often arisen, agreeing cordially to forget their past animosities, came down from the Mount of Olives, and went to the church which is near Mount Sion; where having again prayed, the day was proclaimed on which the assault was to take place. They then returned to the camp to terminate their labours, and to hold themselves in readiness for carrying their design into execution.

‘ The day appointed, which was the 14th of July 1099, the troops advanced towards the walls of the city. On this occasion, all ranks displayed the utmost zeal for the success of the enterprise. The soldiers not only vied with each other in exhibiting every mark of courage; but even the women, forgetting the delicacy of their sex, took up arms with no less ardour than the men. As soon as the assault was proclaimed, the Christians made their attack with great bravery, while the Saracens defended themselves with equal valour. The loss upon both sides was very great, but night put an end to the slaughter.

‘ On the day following, July the 15th, the Christians returned to the assault, and for several hours victory was still undecided; but Godfrey’s troops having united themselves with those of the count of Flanders and the count of Narbonne, they attacked the city on the northern part with great success, by means of wooden towers and other warlike machines. Part of the wall being demolished, and the ditch filled up, the Saracens were struck with dismay; and, finding that they were not able to withstand the Christians, began to retire.

‘ In the mean time Godfrey of Bouillon, having overturned upon the wall part of the wooden turret from which he fought, formed a kind of bridge, and forced his way over it into the city, together with his brother Eustache, encouraging those who followed him, the foremost of whom were Ludolph and Gilbert de Tournay, two twin-brothers of illustrious birth. The Saracens, surprised to see part of the Christian army parading the city in a victorious manner, retreated for safety to the narrowest streets; but wherever they went, they were pursued and slaughtered without mercy.

‘ On the other side, the remainder of the troops, finding that Godfrey with his party had already made themselves masters of the walls and towers, without thinking of the wooden bridge, made use of their scaling-ladders, and entered the city also. The princes who followed the other distinguished warriors were Tancred, Hugo the elder count of St. Paul, Baldwin de Bourg, Gaston de Beart, Gaston de Bederz, Girald de Roussillon, Thomas de Feria, Conon Berton, Raimbold count of Orange, Louis de Monson, and Conon de Montacuto, with his son Lambert, and many others. As soon as they had got into the city, Godfrey caused the northern gate to be opened, and admitted the remainder of the army, who dispersing themselves into different quarters put many of the enemy to the sword.

‘ The count of Thoulouse, not yet knowing that Jerusalem had fallen into the hands of the Christians, was employed in attacking it on the southern side, that is to say, towards Mount Sion, where the fortress was situated. Here he carried on his operations with great intrepidity; but learning that the other princes had entered the city, overcoming every resistance made to oppose him, he rushed with his troops through the gate which opens towards the south, being followed by Isoard count of Dienfis, Raymond Pelette, William de Sabran, the bishop of Albara, and many others, who made a dreadful slaughter of the infidels. The city was then plundered, and every soldier was allowed to retain whatever booty he acquired.

‘ Part of the Saracens had retired to the fortress, in order to avoid the fury of the Christian soldiers, who put to the sword every person they met in the streets. Many of them fled, likewise, to the square where the temple of Solomon had stood, and some of them retired to the grand mosque; but they were pursued thither by Tancred, and by the other princes. In this mosque, and the neighbouring square, above ten thousand of them were killed; and the like number it is said were destroyed in other parts of the city.

‘ The

'The Saracens who had taken shelter in the fortress, seeing that no assistance was given them, and that they could not hold out long against the assailants, sent to the count of Thoulouse, and offered to surrender. The count granted their request; and permitted them to retire with their wives, children, and effects to Ascalon. This conquest was made on Friday, the 15th of July 1099, the third year after the Christians had set out from Europe to recover Palestine, Urban II. being then in the pontifical chair, Arrigus IV. emperor of the Romans, Philip I. king of France, and Alexis Comnenus, emperor of Constantinople. This year, in which Jerusalem was taken, corresponds to the year 493 of the Hegira. At this time Almostader Billah Abul Habbas Achmet was caliph of Egypt, whose governor in Jerusalem was Zaharaddaule; but he escaped from it before it fell into the hands of the Christians.'

It must be mentioned as an instance of critical inaccuracy, that our historian has quoted the passages from Josephus, in which he describes the character, death, and resurrection of Jesus, and expressly calls him the Christ, without the smallest hint, that the authenticity of this passage has been a subject of much controversy among the learned. This passage, which Mr. Mariti says "will always remain a noble monument to confound the obstinacy and perfidy of the Jews," is rejected as an interpolation by many learned critics, particularly Le Clerc, Lardner and Warburton. The latter says of the clause in which Josephus is made to acknowledge that Jesus is the Christ, that "it is a rank forgery, and a very stupid one too."

D. M.

ART. IV. *Travelling Memorandums, made in a Tour upon the Continent of Europe, in the Years 1786, 87, and 88.* By the Honourable Lord Gardenstone. 12 mo. 266 pages. Price 3s. sewed. Edinburg, Bell and Co. London, Robinsons. 1791.

THIS benevolent, cheerful valetudinarian's memorandums, contain much useful information that travellers will do well to bind up with Smollet's acrimonious effusions; for the author informs us, that his 'memorandums are relative to Smollet, and are either supplementary or corrective of his book.' Desirous to be pleased, this *worthy* nobleman saw every thing in the most favourable light; yet with the clear eye of common sense: indeed, the milkiness of his nature mixes with his ink, and his pen calmly describes people and places in matter of fact, black and white, without allowing fancy to throw in any tints to heighten the effect, or cast a *sombre* shade over the whole sketch.

The sentiments and observations, which naturally occur, are mostly just, and seem to flow from a well regulated mind, that

has not been torn up by misfortunes. Life having, we speak from the internal evidence which this volume affords, rolled smoothly on with him, he writes good-humouredly, never rising to energy, or sinking into affectation.

We shall subjoin some specimens of the memorandums; and the plan of a village, which reflects equal honour on his head and heart. P. 81.

“I have long entertained an opinion, perhaps fanciful, that there is a certain character applicable in general to the different professions of men in lower life, without distinction of countries—Thus, the gardeners have more genius and knowledge than any other class; next to them, smiths, masons, and carpenters, are sagacious and intelligent;—weavers and shoe-makers are generally shallow fanatics;—ploughmen and carters brutal and ignorant;—tailors, and their allies, dancing-masters, are formal, conceited fops;—barbers are all talkative, but have rarely any common sense. I was led into this odd train of reflection by finding, on my arrival here, a barber, who surprised me with a saying, which I think is a *bon mot*.—After some painful progress in trying to shave my long-neglected, overgrown beard, he said, *Ma foi, Monsieur, ce n'est pas sans raison, que vous voulez être rasé.*—“I saith, Sir, it is not without good reason that you wish to be shaved.”

P. 130. “The long continued fame and prosperity of the city, (Marseilles) is I think justly ascribed, in a great measure, to the established form of government. The admirers of Mr. Pope, a numerous class both of males and females, are very apt to quote these lines as excellent:

“For forms of government let fools contest,
Whate'er is *best* administered is best.”

The lines, however, are trivial and bad, both in poetry and sense. Pope owes his excessive reputation, more to harmony and smoothness of rhyme, than to the extraordinary force of genius and soundness of judgment, which are found in the works of our truly great poets, Shakespear, Milton, Butler, and Dryden. Superficial beauty, however, has always many admirers. I repeat again, that the poetry of these lines is trivial, and the opinion expressed in them is even grossly false. A well contrived and judicious form of government, in the societies of mankind, has ever been productive of salutary and permanent administration: The greatest characters exhibited in the whole history of the world, are those who have instituted wise forms of government, or those who have hazarded, and, in many instances, have sacrificed their lives and fortunes for preservation of good, or reformation of bad forms. These great men are termed fools by Mr. Pope. Butler, a better, though not so thriving a poet, conveys much sense in a single line; he says,

“No argument like matter of fact is.”

I think it is impossible to contest this general position in fact; “That, under free and republican governments, the societies of mankind have been more intelligent, more prosperous, happy, and famous, than under monarchies;” I mean absolute monarchies. Indeed, a total subjection to unlimited power, under one
race

race or family, can with no propriety be denominated a form of government. The Greeks and Romans most justly termed this mode of government *tyranny*, and its subjects *barbarians*. Learning, laws, and arts, appearing under monarchies, have ever been derived from free states; the influence of their vicinity, in all ages, restrained and moderated the most intolerable excesses of despotism. It seems easy to demonstrate, that, if no free and well constituted forms of government had ever been established, the world, to this day, would have continued in a general state of total ignorance and barbarity. British government has much of the republic in its constitution; one real evidence of which is, that, in fact, men of extraordinary abilities, and experimental knowledge in state affairs, can raise themselves to power and administration by dint of popular esteem and favour, in opposition to the will of kings, and the interest of courtiers. The government of France is not despotic, though the limits of the sovereign power are not yet defined and fixed, which was truly the state of Britain before the revolution.

P. 191. 'When at Montpellier, I had the singular happiness to become well acquainted with Lord C—lf—d, and his most amiable family. I can in no due measure express the estimation which, in my heart, I entertain for him. In these unpremeditated notes, I set down just what I think and feel. I think England produces some of the best, and some of the worst of mankind, with a wonderful diversity of intermediate characters between these extremes. A wise and well informed, cheerful, benevolent, Englishman, does the highest honour to human nature: even an honest, goodnatured, blunt Englishman, with sense, though deficient in knowledge and manners, is a worthy and respectable character: but, on the other hand, a low-bred, surly, ignorant, insolent, and, add to all, a purse-proud Englishman, is the most offensive animal that crawls on two legs, between earth and heaven. One of their noblemen, equally famous for his wit and profligacy, says of human nature what is certainly applicable to his countrymen:

"Man differs more from man, than man from beast."

P. 234. '2d. June.—This day, with a party mostly British, I visited Ferney, Voltaire's seat and village, about six miles from Geneva.—I was better pleased with the ancient romantic retreat of Petrarch.—I imagine he had more genius as a poet,—and he certainly was as a man, a superior character.—Voltaire's village is in a visible state of decay.—I have experimental knowledge of the proper plan for founding and establishing an industrious village.—Voltaire has either been ignorant of the best measures for such a scheme, or unwilling to put them in practice.—They reckon about six hundred inhabitants.—He lived for about twenty years on the spot;—so he had sufficient time to have settled them as a regular community, and in a state of security from future oppression, without which no village or society can greatly prosper.—A proprietor can by no means raise the value of his land estate so effectually, as by granting perpetual independent settlements to industrious villagers.—I suppose this proposition will not be relished

relished by the bulk of landlords.—Voltaire built all the houses in this village, at his own expence, and gave the settlers possession for the first six years without paying rent.—In fact, during his life, he continued the possessions for very moderate rents, and was a most indulgent, beneficent, popular landlord.—But unhappily he neglected granting to the people permanent rights, and obtaining for them a regular institution of government.—The miserable consequence of this precarious and dependent state, was experienced immediately after his death.—The villagers were left to the mercy of his dear niece, Miss Denny, one of those notable ladies who judge by Hudibras's maxim

“What's the worth of any thing

“But as much money as 'twill bring.”

‘She exacted rents at the rate of eight per cent. of the money expended in building—by which she might raise an annual revenue of twenty thousand livres.—She sold the house, with gardens, and great part of the land estate.—She is not beloved, and the village is nearly in a state of desolation, so that the rents are now hardly sufficient to support the houses in proper repair. There was lately a report from Paris of her death.—Bonfires blazed in the village and neighbourhood, but they were soon sadly deceived.’

MEMORANDUMS CONCERNING THE VILLAGE OF LAWRENCEKIRK.

P. 253. ‘This village, till the year 1768, was only what is called a kirktown, and consisted of six or seven houses.

‘Its situation is in some respects advantageous, and it lies under some disadvantages. It is placed in the heart of a populous, industrious country, in which the manufactory of low-priced linen has been long established. It is also a stage on the great road from Perth to Aberdeen. There are adjoining fields very fit for bleaching, and well supplied with streams and springs of water. Its chief disadvantage is the difficulty and charge of being supplied with fuel, having no turf, and a long land carriage of coal eleven miles on a road not yet very good, from our sea-port. I was convinced that the benefits of situation, joined to a spirit of industry duly encouraged, were sufficient to surmount the difficulties, and in the said year 1768, I embarked in the project of a village.—Undismayed by various losses and disappointments, I have steadily persevered, and can now with great pleasure say, that this scheme has succeeded on the whole, beyond my most sanguine hopes.

‘Having planned the village street through a tract of very barren ground, I published advertisements in the country, that industrious settlers would meet with encouragement. Very moderate premiums to industry were proposed, such as five guineas for the first four looms in any weaver's house. The weaver who gained this premium, has for some years past employed between thirty and forty looms.

‘Lots of land in the line of the village, for houses and gardens, were to be granted at the rate of sixpence per fall, *i. e.* four pounds per acre; the settlers were not to have fees but
leases

leases for one hundred years of their grounds for houses and gardens. They might also have small farms from two to five acres, at a very moderate rent, with gradual rises for an endurance of nineteen years, and a survivancy to husband and wife. These small farms were generally let at first for ten shillings per acre, with rises up to fifteen, eighteen, and twenty shillings, during the lease, and according to the quality of the land. The settlers were to build their own houses, and keep them in repair.

'In a few years I varied this plan, finding that it was not thought sufficiently encouraging to settlers in the village. My view from the beginning, was to make the people who settled in the village, easy and independent, not doubting that such people would make my adjoining land valuable. I could not carry my land to the gates of a thriving town, but I could answer the same purpose by erecting and establishing a thriving town in the heart of my land. By this time I felt an agreeable zeal in the project, and contracted a fond affection to the people as they became inhabitants of my village. *I have tried in some measure, a variety of the pleasures which mankind pursue: but never relished any so much as the pleasure arising from the progress of my village.*

'Upon my original plan as above explained, several good and industrious tradesmen, particularly linen weavers, made settlements in my village, with the long leases for their houses and gardens, and with small farms on a shorter lease. These people appeared on trial for some years to be contented and thriving. They had been subtenants in the country, and were sensible that they had changed to a better condition. Yet one of them, a sagacious fellow, and a great favourite, informed me, that though he and the other settlers were well satisfied, an opinion prevailed in the country, that my rents for houses and garden ground were too high, unless I was to grant feus or rights of property in place of the long leases. I was firm in my opinion (and for many reasons I am so still,) that a lease for such small lots of ground, is a much more proper tenure and title, than the feudal investiture: But upon this judicious hint, I resolved to offer more encouraging proposals for settlers in the village.

'Accordingly I published advertisements through the country, that to encourage settlers in the village, I was willing to grant leases of ground for houses and gardens, at the rate of three pence per fall, in place of sixpence, and that these leases were to be renewable for ever on payment at the end of every hundred years, of two years rent as a *grassum*. At the same time, in justice to my original settlers, I granted new leases to them on these advantageous terms.

'The effect of this measure was popular beyond what I could imagine. In a few years, the number of industrious inhabitants increased surprisingly. I have always considered it as a material part of my plan, that the settlers must build their own houses. This regulation proved a real test of some merit in every settler, and effectually excluded the idle and destitute, who infest many of our villages. In fact, every tradesman, who has been able to clear his way by building proper houses, cultivating his garden ground,

ground, and putting in good order his little farm (all enclosed,) is happy, and thriving beyond what they can be in neighbouring towns, where they can earn no more by industry, though they pay high rents for houses and shops, without the precious accommodation of either garden grounds or small farms. One of my tradesmen possesses his house and an ample garden of forty falls, for a rent of ten shillings. In the neighbouring towns of Montrose or Brechin, he would pay from six to ten times that rent, for worse accommodation in houses only.

‘ For several years I adhered strictly to another salutary rule, that I gave no aid in credit or money to any of the settlers, till he had made considerable progress in his own settlement, and till I had ground to be satisfied of his prudence and industry. I then in many cases advanced moderate aids in money upon security for some years, without interest. It is remarkable, that as long as I did adhere to this rule, the money was in every instance well laid out, and has actually been repaid when demanded.

‘ My rage for advancing the village, grew too strong for these prudential regulations: I was induced to embark with several splendid projectors, by whom I suffered considerable losses; I had an undertaker for a linen manufactory from the north, a stocking-weaver from Edinburgh; and from London, I had a very flattering projector of a printing-field. These different schemes went on for several years upon my credit, and to a large extent. They all in the end miscarried, and I by costly experience, learned my error in departing from my original maxim, to give no aid in money or credit, except to those who once settled themselves, and appeared from their prudent conduct, to deserve assistance in a course of thriving.

‘ I must however advert, that in my dealings with those unsuccessful adventurers, I happily adhered to my other original regulation, that every settler must build his own houses, and from this circumstance, I derived a very substantial relief of my losses. Every one of the three projectors built very good houses for their several undertakings: these houses have served to invite good settlers, who now thrive and pay sufficient rents.

‘ About six or seven years ago, so many people had settled in the village, that my land, for the small adjoining farms, was exhausted. I found this to be an obstacle in its further progress for some time: to remedy this, having still ground for village lots of houses and gardens, I made public advertisements, that future settlers, who should build and make out their garden in a village lot, without any farm, should be entitled to possess, free of rent, for the first seven years. This encouragement had the intended effect, and now my ground for village lots is also exhausted; so that I am obliged to treat with my tenants for land to accommodate new settlers, who now offer more than ever, on account of our excellent bleach-field, lately established by a very opulent company.

‘ I shall be happy if his grace the duke of Athol can discover any material information from these loose hints, that may conduce to promote his generous and public spirited designs. I
heartily

heartily wish all our men of family and fortune had the good sense and taste to pursue such objects, in place of riot, gambling, races, and a great part of their politics.

* I omitted to mention, that after my village had increased to above seventy houses, and contained above five hundred souls, I obtained the king's charter, by which it was created, a free and independent burg of barony, with powers to elect magistrates, and right to an annual fair and weekly market. The substance of their charter is printed, and subjoined to a small pamphlet, entitled, *Letter to the People of Lawrence Kirk*, which contains well-meant admonitions, and has had a good effect.

* After this establishment of the village into a burgh and community, I assisted them to frame certain fundamental, yet short and simple bye laws, of which, copies shall be sent to the duke. The most material bye law is calculated to restrain any waste of their public funds, by vain and idle entertainments, which has been the immemorial usage of our royal boroughs. That they might have some fund for public uses, I granted an obligation on me and my successors, to pay their treasurer ten pounds sterling yearly, and they taxed themselves in one penny per fall, of the village lots, so that they have an income of about thirty pounds yearly, which will increase; as I oblige myself and my heirs to stipulate one penny per fall for the public revenue on all future grants of village lots. I shall also send to his grace a copy of a village lease.

* Besides the errors I have already confessed, I must not omit to mention two others. 1st, Before I began this project, I did not considerately form a proper plan of the village; the street is much too narrow and long; in the line of it no room is left for squares. 2dly, In measuring off the ground for village lots, I ought to have given no more room in front than was sufficient for their dwelling houses and shops. This error has occasioned various, and now obvious inconveniences of office houses, and unoccupied ground to the street.

ART. V. *Monody, written at Matlock, October 1791.* By the Rev. W. L. Bowles. 4to. 20 pages. Price 1s. 6d. Salisbury, Easton. London, Dilly. 1791.

THIS monody, and the two poems bound up with it*, breathe all the elegiac sweetness which characterises Mr. B.'s poetry. A gentle complaint ever steals on the ear, that seems rather to arise from a pensive habit of mind, or mellowed sorrow, than from any present grief struggling for vent in varied numbers. — For instance: P. 2.

* Awhile I seem to tread on charmed ground—
I mark the wreathed roots, the saplings grey
That bend o'er the dark DERWENT's wand'ring way—
I mark it's stream, with peace-persuading sound,

* The African—and On leaving a Place of Residence.

That

That steals beneath the fading foliage pale,
 Or, at the foot of frowning craggs uprear'd,
 Complains like one forsaken and unheard—
 To me it seems to tell the pensive tale
 Of spring-time, and the summer days all flown—
 And whilst sad Autumn's voice e'en now I hear
 Thro' the dark covert of the high wood moan,
 That sheds, at times, it's hanging tresses fear—
 Whilst o'er the group of pendant groves I view
 The slowly-spreading tints of pining hue,
 I think of poor Humanity's brief day,
 How fast it's blossoms fade, it's summers speed away."

Again, p. 7.

"Thee, quiet stream! with other thoughts I view,
 Like Peace, a hermit in some craggy dell
 Retir'd, and bidding the loud throng farewell,
 I see thee still thy peaceful course pursue,
 Making such gentle music as might cheer
 The weary passenger that journeys near.

"Such are the songs of Peace in Virtue's shade,
 Unheard of folly, or the vacant train
 That pipe and dance upon the noon-tide plain,
 Till in the dust together they are laid;
 But not unheard of him, who sits sublime
 Above the clouds of this tempestuous clime,
 It's stir and strife, to whom more grateful rise
 The humble incense, and the still small voice
 Of those that on their pensive way rejoice,
 Than shouts of thousands echoing to the skies,
 Of songs of triumph pealing round the car
 Of hard ambition, or the fiend of war,
 Sated with slaughter—Nor may I, sweet stream,
 From thy lone banks and limits wild depart,
 (Where now I meditate my pensive theme)
 Without some mild improvement on my heart
 Pour'd sad, yet pleasing: so may I forget
 The crosses and the cares that sometimes fret
 Life's smoothest channel, and each wish prevent
 That mars the silent current of content!"

We shall give one more quotation in the same strain—the only strain in which the writer pours out his mind. P. 11.

"The leaves, O DERWENT, in thy bosom still
 Oft with the gulf now fall—the season pale
 Hath smote with hand unseen the pining vale,
 And slowly steals the verdure from the hill—
 So the fair scene departs, yet wears awhile
 The lingering traces of it's beauteous smile;
 But we who by thy margin stray, or climb
 The cliff's aerial height, or join the song
 Of hope and gladness amidst yonder throng,
 ("Losing the brief and creeping hours of time,")

"Reck

* Reck not how thus cold age's wintry hand
Hangs o'er us—how, as with a wizard's wand,
Youth blooming like the spring, and roseate mirth,
To slow and fear consumption he shall change,
And with invisible mutation strange
Wither'd and wasted fend them to the earth,
Whilst hush'd, and by the mace of ruin rent,
Sinks the forsaken hall of merriment!

M.

ART. VI. *More Money! or, Odes of Instruction to Mr. Pitt with a Variety of other choice Matters.* By Peter Pindar, Esq. A New Edition. 4to. 59 pages. Price 2s. 6d. Evans. 1792.

IN an advertisement prefixed to this miscellaneous production from the prolific genius of our comic bard, he declares, that notwithstanding a report to the contrary, he is free "from political corruption, and addresses himself to the public under the honourable appellation of the *Poet of the People*." To prove himself worthy of the title, he ventures to whisper in the ear of the best of kings, by the mouth of his prudent minister, 'the nation's steward,' a word of advice, to 'have mercy on his people's purses.' He celebrates royal economy in many a pleasant stanza, of which the burden is,

* Then how can majesty be poor,
Your coffers, Sir, are running o'er!

E. g. On the subject of musical parties: P. 9.

" Sometimes a little concert is *made up*,
" Where nought is giv'n to eat or sup—
" Where MUSIC makes an economic pother;
" Where, with a solitary tweedle tweedle,
" A pretty melancholy fiddle
" Squeaks at the absence of his little brother,
" Whose presence would be much enjoy'd,
" But costs *too much* to be employ'd!
" Where FISCHER's instrument (a frugal choice)
" Serves both for hautboys and for voice—
" As BILLINGTON and MARA, to the king,
" And that perverse STORACE would not sing*."

We add the following monitory stanza. P. 17.

* Thick as may be the head of poor John Bull,
The beast hath got *some* brains within his skull;

* When MONSIEUR NICOLAI, His MAJESTY's *first* favourite, *first* fiddle, and *first* news-monger, went with His MAJESTY's commands to MADAM ST*****, to assist at a *sort* of a concert at Buckingham-House, the songstress, smiling on him with the most ineffable contempt, asked him, "What, NICOLAI, I am to sing at the *old* price, I suppose?" meaning nothing—"My compliments to your master and mistress, and tell them I am better engaged."

A pair

A pair of *dangerous horns*, too, let me add;
Dare but to make the generous creature mad."

Again, p. 20.

" Say, " SIRE, your parliament I dare not meet;
For verily I've some remains of grace—
If forc'd with money-messages to greet,
" Your majesty must lend me H——RY's face.
" I know what parliament will say, so mad—
More money, MASTER BILLY! very fine!
The *impudence* of highwayman, my lad,
By G——! is *perfect modesty* to thine."
SIRE, SIRE, the moment that I mention MONEY,
I'm sure the answer will be ' NINNY NONNY."

The next piece is, The Royal Bullocks, a Consolatory and Pastoral Elegy, written in a high strain of 'pleasantry, to which is added, a moral reflection on cruelty to animals. When our poet chuses to quit his sportive humours, he is capable of touching the lyric or elegiac strings with great success. We are so much pleased with the following elegy that we shall give it entire. P. 31.

ELEGY ON MY DYING ASS, PETER.

• Friend of my youthful days, for ever past,
When whim and harmless folly rul'd the hour;
Ah! art thou stretch'd amid the straw at last!—
These eyes with tears thy dying looks devour.
Blest, would I soften thy hard bed of death,
And with new floods the fount of life supply.—
O PETER, blest would I prolong thy breath,
Renew each nerve, and cheer thy beamless eye.
But wherefore wish?—Thy lot is that of all—
Thy friend who mourns, must yield to nature's law—
Like thee must sink—and o'er each dark'ning ball,
Will death's cold hand th' eternal curtain draw.
Piteous thou liftest up thy feeble head,
And mark'st me dimly, with a dumb adieu—
And thus amid thy hopeless looks I read,
" Faint is thy servant, and his moments few—
With thee no longer blest, the lanes I tread—
Those times, so happy, are for ever o'er—
Ah! why should fate so cruel cut our thread,
And part a friendship that must meet no more?
Oh! when these lids shall close (the will of fate,)
Oh! let in peace these aged limbs be laid—
Mid that lov'd field which saw us oft of late,
Beneath our fav'rite willow's ample shade.
And if my master chance to wander nigh,
Beside the spot where PETER's bones repose;
Oh! let your servant claim one little sigh—
Grant this—and, blest, these eyes for ever close.

Yes,

Yes, thou poor SPIRIT, yes, *thy* wish is *mine*—
 Yes, be thy grave beneath the willow's gloom—
 There shall the sod, the greenest sod, be thine;
 And there the brightest flow'r of spring shall bloom.
 Oft to the field as HEALTH my footstep draws,
 Thy turf shall surely catch thy master's eye;
 There on thy sleep of death shall friendship pause,
 Dwell on past days, and leave thee with a sigh.
 Sweet is remembrance of our youthful hours,
 When innocence upon our actions smil'd!—
 What though AMBITION scorn'd our humble pow'rs,
 Thou a wild cub, and I a cub as wild?
 Pleas'd will I tell how oft we us'd to roam;
 How oft we wander'd at the peep of morn;
 Till night would wrap the world in spectred gloom,
 And silence listen to the beetle's horn.
 Thy victories will I recount with joy;
 The various trophies by thy fleetness won;
 And boast that I, thy playfellow, a boy,
 Beheld the feats by namesake PETER done.
 Yes, yes, (for grief must yield at times to glee)
 Amidst my friends I oft will tell our tale;
 When lo, those friends will rush thy sod to see,
 And call thy peaceful region PETER'S VALE.'

The remaining pieces, an Academic ode, the Progress of Admiration, or the Windsor Gardeners, Address to the Virtues, and the Progress of Knowledge, are of the humorous kind, chiefly employed upon our author's favourite topic.

ART. VII. *Modern Britons : A Poem.* 4to. 22 pages. pr. 2s. 6d. Egertons. 1791.

A FREE satire upon modern follies, in which the present manners of Britons are well contrasted with those of our ancestors. The writer possesses powers of versification by no means despicable, and appears to be well acquainted with the world. We shall quote two or three passages. P. 7.

' Time was when rustic morals, deem'd more nice,
 To London left its better share of vice.
 Of such distinction now impatient grown,
 They claim their rights, and emulate the town.
 Skill'd in intrigue few ladies rival Kate,
 And Hodge out-tricks a minister of state.
 Partial to London arts, yet turn your eye,
 You'll find the rustic take a flight as high.
 ' Go to the village *fête* upon the green,
 You'd think 'twas Arcady—or Drury-lane.
 The brawny peasant strips to meet his man,
 And lays his blows in, neat as Humphreys can.

The dolt, to try his luck in lotteries willing,
Gets the best prize, and loses but a shilling.
Doll wins her smock, and with it a green gown,
And rustic revels end—like those in town.

P. 9. ' Who springs a woodcock ? or who starts a hare ?

Sure as a gun the nimble curate's there.
With equal skill all weapons he can wield,
And thunder in the pulpit, or the field ;
Active and bold, of judgment orthodox,
To run a-ground a doctrine, or a fox.
Quick at a catch, as whims or patrons call,
A wife, or living, or a cricket ball.
Alike for duty, or for pastime fit,
He'll knock down Priestley, or knock up his tit.

' Meanwhile the rosy rector, from his chair,
Dispenses jokes amid the antique fair ;
Prompt, or the laws of whist, or laws of man,
Game laws, and laws of every game to scan,
Perhaps a justice fixed his lordship near,
He shakes with annual jestings of the peer ;
Hears with nice ear the tale of love betrayed,
And wrings round answers from the blushing maid ;
Friendless, at death's approach, grows melancholy,
And fir'd with gouty twinges—marries Molly.

P. 11. ' Where contemplation twines the sacred bower,

Near Cam, or Isis, proud of many a tower,
Oft from their haunts the academic beau
Scares all the muses with—a tally-ho ;
And bets (his tutor when dispos'd to banter),
He beats him o'er the choak-jade * in a canter.
Through the pale cloister, hark ! the voice of glee
Pours its libations forth with three times three ;
And rattling dice proclaim the feast compleat,
With joys that sadly suit the grave retreat.'

In the same vein of gay humour the writer goes on to describe the town character. D. M.

ART. VIII. *Leopold of Brunswick: A Poem. Translated from the French of M. Marmontel.* 4to. 18 pages. pr. 1s. 6d. Wingrave. 1792.

THE story on which the poem is formed is thus told in prose.

* The melancholy catastrophe which forms the subject of the preceding poem, took place April 27, 1785, when the river Oder overflowed its banks, carrying with it ruin and desolation, Leopold, prince of Brunswick, was a spectator of this distressing scene, and, unmoved by the urgent solicitations of those around

* Part of the course at Newmarket.

him to the contrary, embarked in a small boat, with three watermen, to the relief of some unfortunate wretches still combating with the resistless torrent; but, before he reached them, the vessel, being driven with violence against a tree, overfet. The boatmen were saved, while this amiable prince, in the prime of manhood, being hurried down by the impetuosity of the current, perished in the fight of those he attempted to preserve; displaying in his death an heroic instance of that benevolence which had appeared conspicuous through the whole of his life.'

We have never seen the original, and therefore cannot form any opinion of the adventitious graces that may have been introduced; but judging of it in its present dress, we think the story better told in prose than verse. T.

ART. IX. *Two Poems or Songs. One on Abdul Achmet, the late Grand Sultan. The other on Sir Jeremiah Tickle, Bart. Called the Hatter's Tale.* 8vo. 24 pages. pr. 1s. Deighton. 1791.

SIR J. Tickle is here accused of sundry high crimes and misdemeanors, and particularly of an act of larceny, in stealing some of the author's poetical scraps, written many years ago as pastime amusements. One of these trifles the author publishes, from which we conclude, that the court to which he appeals, if it give a verdict for the plaintiff, will not be very liberal in granting damages. The *Hatter's Tale* refers to some secret history, which the author has not thought fit to explain, but it is too ill written to excite the smallest curiosity or attention. D. M.

ART. X. *Female Ruin: A Poem. Inscribed to Sir William Dolben.* 4to. 36 pages. pr. 2s. 6d. Forster. 1791.

THIS poem contains some obvious truths, coarsely and even disgustingly expressed, but still just.

The description of the misery produced by prostitution is forcible. P. 18.

' With patch'd up carcase, and with half a nose,
She's now despis'd e'en by the city beaux;
Detests and shuns with care the open light,
Nor ventures to appear abroad till night:
When in some alley dark she takes her stand,
Or seeks her prey in prowling through the STRAND,
Where silly fools, inflam'd with lust and wine,
Repentance purchase at the Cyprian shrine.

' To once fond parents thus for ever lost,
From misery to misery she's tost;
Expos'd to hunger, want, and pinching cold,
Her charms no more can barter'd be for gold;

Her body weakens, all her senses fail,
 And life's worst ills her shatter'd frame assail!
 Her evils now are far beyond a cure:
 No mortal can her putrid sores endure.

P. 20. 'Forth from her breast she sends a hollow groan,
 E'en passing dustmen disregard her moan,
 Till spent, exhausted, weak, unable to rise,
 She curses life—and on a dunghill dies.'

T.

ART. XI. *Poems, Miscellaneous and Humorous, with Explanatory Notes and Observations.* By Edward Nairne, of Sandwich in Kent. 8vo. 144 pages. pr. 3s. 6d. Canterbury, Simmons and Co. London, Johnson. 1790.

TRUE humour is so rare an excellence in writing, that Mr. Nairne must have had a very good opinion of his own talents to send forth his rhymes under the appellation of *humorous* poems. The promise, we own, raised our expectation beyond the gratification we have received from the perusal of the work. But, perhaps, we were disappointed without reason. As there are *genteel* humour, and *delicate* humour, so there are also *low* humour, and *odd* humour; and though we have found nothing of the former, we own that this performance is not wholly destitute of the latter. Though these productions of the Canterbury press, in point of wit and character, fall far short of the celebrated Canterbury Tales of Chaucer, we here and there discover a vein of original drollery, which have, in some measure, repaid us for wading through many insipid pages. From a piece, entitled 'Travelling; and an Account of a newly instituted Society of Antiquaries,' we extract the following lines. P. 114.

'How much superior is the man of *travel*!
 Who, things, obscur'd for ages, can unravel,
 Who sees the wonders of the *vasty* deep,
 And over trackless deserts takes a sweep,
 Or wanders many a dreary dang'rous mile,
 To the coy fountains of th' irriguous Nile,
 And, with intrusive boldness, dares assail
 The Abyssinian nuns who've ta'en the veil!
 Or climbs and sweats to find out—how bewitching!
 Whether mount Etna is the devil's kitchen,
 And, o'er the dreadful crater downward looking,
 Sees the whole process of infernal cooking;
 Thus, slyly peeping, knows, presumptuous sinner,
 What Beelzebub has order'd for his dinner!'

The pieces are, a prologue to the Gamester; an epilogue to the Mayor of Garratt; the Jews Partners and the stolen Pork; the Man and his three Wives; the benighted Traveller; the Drummer and the Turkey; the Inference; the Gipsies and the stolen Hog; the Beggars; Dame Hobday; the bartering Jew

Jew and the Lace Merchant; irregular Address to the Moon; Travelling, and an Account of a newly instituted Society of Antiquaries; Dutch Academical Bear-dancing.

ART. XII. *The Woodman, a Comic Opera, in three Acts; as performed at the Theatre Royal, Covent-Garden, with universal Applause.* By Mr. Bate Dudley. 8vo. 94 pages. Price 1s. 6d. Cadell. 1791.

It is an unequivocal proof of merit in a dramatic performance, if, after having entertained in representation, it pleases in perusal. The *Woodman* is one of the few comic operas which will stand this test. The plot without being intricate through a multiplicity of incidents, is sufficiently interesting. The language is clear, without insipidity; and sprightly without affectation; and the characters, if not original, are however natural, distinctly marked, and well supported. Several of the airs, (which is saying a great deal for opera-poetry) will bear to be read. P. 30.

AIR XIII.

' Sweet inmate—SENSIBILITY!
How pure thy transports flow,
When even grief that springs from thee
Is luxury in woe!
Without thee—where's the sigh of love,
Or blush by grace refin'd?
Where friendship's sacred tear, to prove
The triumph of the mind?

RONDEAU—*Sweet inmate, &c.*

AIR XVI.

P. 41. ' When next you view the lily blow,
Or on wild heath the driven snow,
Toss'd rudely by the wind—
Tell me then, which you would compare
To her—who with a form that's fair,
Adds still a fairer mind!

There is something of nature and simplicity in these lines; but the author certainly lost sight of the pastoral character of his piece, when he put into the mouth of his lover the following conceits. P. 20.

AIR VIII.

' The streamlet that flow'd round her cot,
All the charms of my *Emily* knew;
How oft has its course been forgot,
While it paus'd, her dear image to woo!
Believe me, the fond silver tide
Knew from whence it deriv'd the fair prize,
For silently swelling with pride—
It reflected her back to the skies!"

D. M.
ART.

ART. XIII. *The Irishman in Spain. A Farce, in one Act, Taken from the Spanish.* By C. Stuart. 8vo. p. 31. pr. 1s. Rigdway. 1791.

ON the stage this little piece might afford amusement, but in the closet it is dull, being equally devoid of plot and character.

ART. XIV. *Caroli Linnæi Flora Lapponica. Editio altera, aucta et emendata, studio & cura Jacobi Edwardi Smith. Linnæus's Flora Lapponica.* Second Edit. By Dr. Smith. London. 8vo. 390 pages, besides the Index, &c. and twelve Plates. White. 1792.

THE first edition of this work published in 1737, is so well known, and has met with such general esteem, that it is unnecessary to give a particular account of it, or to dwell upon its praises. It is the most elegant of all the local floras; and far from being a mere catalogue of the vegetables that are natives of Lapland, it gives many entertaining and instructive particulars relative to the economy and manners of the simple inhabitants; and expatiates on the uses of plants, both economical and medicinal.

The great scarcity, and consequent high price of this truly valuable work, has for many years rendered a new edition of it very desirable. It happened fortunately, that Mess. White, booksellers in Fleet-street, purchased the original plates from Holland: and Dr. Smith, possessor of the Linnean collections, had a copy with notes in the hand writing of Linnæus himself. These the learned editor has inserted in this new edition; he has carefully reviewed the whole work, he has added the specific names, from the second edition of the *Species Plantarum*; and all the plants which have been found in Lapland since the first edition of the *Flora Lapponica*, to the number of fifty-five: he has corrected the erroneous citations; omitting such as Linnæus afterwards suspected to be wrong, and remarking all those which appear to be doubtful.

In order that citations of authors from both editions might correspond, Dr. Smith has made no change in the Linnean numbers, prefixed to each species: and where a new plant is added, it will be found under the same number with the plant which precedes it, but with the addition of an asterisk. To the observations which the editor himself has thought proper to make, he has put his name: and he informs the public, that he is indebted for many useful and ingenious remarks to Mr. Afzelius, demonstrator of botany at Upsal; who, fortunately for the science, is engaged by the company to reside two years at Sierra Leone, to collect new plants. From so learned and accurate

accurate a botanist, we cannot fail of having considerable additions made to our present stock of knowledge.

The editor of the *Flora Lapponica* has certainly spared neither time nor pains to render this new edition as accurate and complete as possible. It is well known that no man is so equal to the task, or derives such advantages from the possession of the Linnæan manuscripts and herbarium. The public will be glad to be informed, that the learned editor intends to present them with a new edition of Linnæus's *Systema Vegetabilium*, and we heartily wish him leisure and health to accomplish so useful a work.

M. T.

ART. XV. *The Practice of the Court of Great Sessions for the Counties of Carmarthen, Pembroke, and Cardigan; the County of the Borough of Carmarthen; and the Town and County of Haverfordwest.* By Richard Foley, Secondary of the Circuit. 8vo. 144 pages. Price 5s. sewed. Williams. 1792.

MR. FOLEY informs us in his preface, that being often called upon in his official capacity to certify the practice of the court, he has extracted from the book of orders such general rules as have been from time to time made for the regulation of the proceedings. He does not offer this as a compleat assistant for a practitioner on all occasions, as he has not deemed it necessary to enter into minute details of such proceedings as agree with the course of the superior courts, but has chiefly confined himself to those objects that are peculiar to the jurisdiction of the circuit. We shall take notice of such heads only as seem worthy of general attention.

Of the judges of the court. There are two justices of the great sessions for the Carmarthen circuit; these have power to hold all manner of pleas of the crown in their respective sessions, in as large and ample a manner as the chief justice of England, and the other justices of the King's Bench there, or any of them may do within the realm of England, and also to hold pleas of assizes, and all other pleas and actions, real, personal, and mixt, &c. by the stat. 34, 35 HEN. VIII. c. xxvi. s. 12.

Of the officers of the court. The attorney general is appointed by letters patent under the great seal of Great-Britain, and invested with every power and authority within the limits of the circuit, which the attorney general of England has within the realm of England. It is his duty to attend to the proceedings against every prisoner. After having perused the indictment to be carried before the grand jury, and received an ancient fee of 6s. 8d. for his signature, he appears as counsel for the crown in the prosecution, a circumstance, which, according to the editor, 'is of vast service to the country in bringing offenders to justice.'

Of special bail. By the statute of the 13th George III. c. li. s. 12. for the greater ease and benefit of all persons within the dominion of Wales, it is enacted 'that the justices of the respective courts of great sessions, for the time being, shall and may, as need shall require, empower such and so many persons (other than common attornies and solicitors) as they shall think fit and necessary, in all and every the several shires and counties within their respective circuits, to take recognizance of bails, &c.' By neglecting to enforce this salutary regulation on the Carmarthen circuit, a defendant arrested in Pembroke-shire or Cardiganshire, under a process returnable in vacation, is put to the extraordinary expence of either bringing the deputy prothonotary from Carmarthen, for the purpose of taking the bail, or else of travelling with his bail to Carmarthen. This operates as a grievous and vexatious oppression. The bail on this circuit justify by swearing themselves housekeepers, and each of them worth the sum for which the defendant is arrested, after all his own debts are discharged, and not worth double the sum, as in the courts of King's-Bench and Common Pleas at Westminster. No person in Wales can be held to special bail on any writ issuing out of the courts at Westminster, unless the cause of action sworn to, be 20l. or upwards.

Of pleas to an action by concessit. The general issue to an action by concessit is *Nil debet per Patriam*; but the defendant may, if he choose it, wage his law and plead *Nil debet per Legem*, as mentioned in the stat. 12 EDWARD I. 'The defendant, on the third court day, after such plea pleaded, and issue joined thereon (which is entered *instante*) must come into court with six compurgators, and perform his law, otherwise judgment on the rising of such third court may be entered for the plaintiff. When the defendant wages his law, the secondary must have the record in court, and the defendant must be set at the right corner of the bar; then the secondary will ask him, if he will wage his law; if he answer he will, then the judges equally admonish him and the compurgators, that they do not take a false oath; if they persist, the secondary speaks as follows:

'Secondary. A. B. (the defendant) you owe C. D. (the plaintiff) 100l. (or as the case is) why do you not pay him?

'Defendant. I owe him nothing.

'Secondary. Did you not promise, &c. (as in the declaration.)

'Defendant. No.

'Secondary. Will you take your oath of it.

'Defendant. I will.'

'If the plaintiff do not appear upon being called thrice by the crier, he becomes nonsuited, and the defendant goes quit without taking his oath; but if he appear, the secondary bids the crier call the plaintiff, and the defendant lay his right hand upon the book, and say after him thus:—"Hear ye justices, that I owe not C. D. (the plaintiff) 100l. or any penny thereof,

in manner and form as he hath declared against me: so help me God, and the contents of this book." And then his compurgators standing behind him are called over, and each holds up his right hand, and then all laying their right hands upon the book, swear that they believe that what the defendant swore is true.—Vide Salkeld, 682, 683, and 684.

'If the defendant wage his law *instante*, the plaintiff cannot be nonsuited, but is forever barred; but if a day be given, whether on the same sessions or another, the plaintiff is demandable, and may be nonsuited and bring a new action.'

We are told that no instance of 'waging law,' appears subsequent to Carmarthen spring sessions, 1747; previous to which time the practice was very frequent. We are happy that it hath fallen into disuse, as it must have afforded great encouragement to perjury.

Of costs. If the plaintiff live out of the jurisdiction of the court, it has long been the practice to stay proceedings until he shall have given security for the costs, which security is by bond in the penalty of —l. and a sufficient surety. This is a regulation that has often been wished for in the courts of Westminster.

Of the writ of false judgment. 'There appears no difference in the proceedings on this writ and that used in England; but the course of the proceedings in the county courts of England and those of Wales vary essentially, for the proceedings are not by distress to enforce appearance, but by summons. *Defendentes in quolibet casu summoneatur,*' &c. Vide stat. 12 EDWARD I. *De officio vice comitis in Wallia,* &c. By the 74th section of the statute 34 and 35 HENRY VIII. c. xxvi. the trials are to be by wager of law, or verdict of six men, at the pleasure of the party, plaintiff, or defendant, that pleaded the plea; and by the 77th section of the same statute, the sheriff, upon every judgment had before him in his hundred or county court, in any plaint under forty shillings, shall and may award a *capias ad satisfaciendum* to arrest the party condemned, or else a *fieri facias*, at the liberty of the party pursuant: so that in Wales a subject may be put into prison for the sum of one penny, by an execution from the county court, which never having been in the contemplation of the legislature when the general insolvent act was passed or enlarged, no records are contained in either of the acts to extend them to this case, therefore an unfortunate debtor in Wales, may be imprisoned for life for ever so small a debt, as the law now stands. What renders this more singular is, that if the debt should be above forty shillings, and the plaintiff should proceed by *justicies* in the county court, for the greater debt, a *fieri facias* could only be obtained, the statute of HENRY VIII. only giving a *ca. fa.* in a plaint under forty shillings,

lings, so that for any thing above that sum the law stands as in England.'

This ruinous practice, by which the body of a debtor in Wales may be kept in perpetual bondage by a litigious and inhuman creditor, for a fractional part of a pound sterling, demands the immediate interposition of the legislature.

ART. XVI. *A Treatise on Convictions on Penal Statutes.* By William Boscawen, Esq; Barrister at Law. 8vo. 210 pa. Price 4s. sewed. Brooke. 1792.

WE are informed that this treatise, which was originally designed for private use, 'is now offered to the public with a view of facilitating to justices of the peace, and those who are the most frequently their advisers, one of the most important and difficult parts of their duty.' The compiler adds, 'that he flatters himself it will supply a title, the defects of which must have been often observed in works of a similar but more extensive nature; that it may be found to possess the only merit it claims, utility; and attain the only praise it seeks, that of method and accuracy.'

The various heads under which the present subject is treated, are as follows: 1. On the form of Convictions on Penal Statutes. 2. Information. 3. Of the Summons. 4. Of the Appearance or Non-appearance of Defendant. 5. Of the Defence or Confession. 6. The Evidence. And 7. Of the Judgment or Adjudication.

A regular analysis of this work would appear tedious, and perhaps unsatisfactory; we shall present part of the first section to our readers, as the general rules contained in it may be serviceable, and will occupy but little space.

'A conviction, (in the sense in which it is here used,) is, "A record of the summary proceedings upon any penal statute before one or more justices of the peace, or other persons duly authorised, in a case where the offender has been convicted and sentenced."

'As the above mode of judicature has been introduced in derogation of the common law, and operates to the exclusion of trial by jury, the superior courts of justice have rigidly confined its authority to the strict letter of the respective statutes by which it was established; and in revising its proceedings, they require, that rules, similar to those adopted by the common law in criminal prosecutions, and founded in natural justice, should appear to have been observed, unless where the statutes expressly dispense with the form of stating them. "Convictions," says Lord Mansfield (in *R. v. Little* *) "ought to be taken strictly; and it is reasonable that they should be so, because they must be taken

* Burr. 613.

to be true against the defendant, and therefore ought to be construed with strictness." A similar doctrine was held in *R. v. Corden**, where the reporter says, the court "thought that a tight hand ought to be holden over these summary convictions, and it ought to appear to them that the justice has jurisdiction in the case: they ought to be kept to a proper degree of strictness, and not to be made arbitrarily and without authority."

* But though the courts are *strict* in forming their judgment upon convictions, they will not always be *astute* in finding objections to them. Accordingly, in *R. v. Chandler*†, Lord chief Justice Holt says, "in those convictions by justices of peace in a summary way, where the ancient course of proceeding by indictment and trial by jury is dispensed with, the court may more easily dispense with forms, and it is sufficient for the justices, in the description of the offence, to pursue the words of the statute; and they are not confined to the legal forms requisite in indictments for offences by the common law; for, though all acts which subject men to new and other trials than those by which they ought to be tried by the common law, being contrary to the rights and liberties of Englishmen, as they were settled by Magna Charta, ought to be taken strictly; yet, when such a statute is made, one ought to pursue the intent of the makers, and expound it in so reasonable a manner, as that it may be executed."

* A similar doctrine is said to have been laid down by Mr. Justice Ashurst, in *R. v. Thomson, &c. &c. &c.*

* The best method perhaps of reconciling these different opinions (which in the abstract appear scarcely consistent with each other) is by an observation, which the cases in general will be found to warrant, namely, that as to those parts of the record which are necessary to show the jurisdiction of the magistrate, and give him cognizance of the complaint, the courts are more strict in their rule of construction, and expect more precision in the statement, than as to the steps that follow when the essential point has been ascertained. They will not admit a summary, and (if one may still use the expression) an unconstitutional jurisdiction, unless the case in which it has been exercised is *literally* the same as described by the statute that gave it. But the magistrate once appearing to be duly authorised, they will not *presume* against the regularity and justice of his proceedings, if he has stated them but with a reasonable degree of accuracy. Thus (as will be seen hereafter) the cases are strict as to the stile and title of the magistrate convicting (which otherwise would appear a trifling objection), and they require, in some respects, a fuller statement of the offence in the information, than in the evidence itself.

* There are a few general rules, respecting a conviction, not properly reducible to any particular branch of it: as 1. *It must be under the hand and seal of the magistrate before whom it was taken.* 2. *A conviction must be in the present tense.* 3. It is a general rule, that a conviction must be certain, and not taken upon collusion. 4. *In a conviction, the offence need not be laid to be contra pacem, as in an*

* Burr. 2281.

† Ld. Raym. 581.

indictment,

indictment. 5. It seems to be settled, that a conviction cannot be good in part, and bad in part, but must be wholly quashed, if there is any fault.

The precedents annexed to this work, were collected while Mr. B. was pupil to an eminent special pleader, now a judge in the court of King's Bench.

ART. XVII. *A Treatise on the Cataract; with Cases to prove the Necessity of dividing the transparent Cornea, and the Capsule of the crystalline Humour, differently, in the different Species of this Disease.* By M. de Wenzel, junior, Baron of the Holy Roman Empire, Physician of the Faculty of Narrey, and Regent Doctor of the Faculty of Medicine, in the University of Paris. Translated from the French, with many additional Remarks. By James Ware, Surgeon. 8vo. 290 pages. 4s. sewed. Dilly. 1791.

THE original work, of which this before us is a translation, was published at Paris in the year 1786. As the late baron de Wenzel never published any thing upon the mode of extracting the cataract, the world is indebted to his son, the present baron de Wenzel, for these useful observations; which 'are derived (says he) either from my father's experience, or from my own, and may be considered as the result of forty years practice.'

The baron begins his treatise by giving us the definition of a cataract: and in two short sections, treats of the cause, and delivers some old opinions respecting the seat of that disease. He then enumerates a variety of medicines that have been employed to dissipate the opacity of the crystalline humour, and pronounces them to be altogether inefficacious: he denies that mercury has ever been used with advantage, in this complaint, and rejects the cases which have been adduced in favour of the efficacy of this medicine, as *not well authenticated*. If these unqualified assertions excited no surprise, we must likewise declare that they have produced no conviction; for among several other reasons that might be urged against admitting the author's testimony upon this point, we shall only adduce, his want of experience; and the validity of this objection must be granted, till the baron has satisfied the public, that his father and himself were in the habits of trying this medicine prior to their operation. We will readily acknowledge, that mercury is a medicine of *uncertain* efficacy against this disease; but from our own experience we can likewise affirm, that mercury has been employed with considerable advantage in genuine cases of cataract.

The baron reduces the objections that may be brought against extracting the cataract, 'to the eight following: first, the staphyloma;—secondly, pain;—thirdly, the discharge of the

the vitreous humour ;—fourthly, the irregularity of the pupil ;—fifthly, the deformity of the cicatrix ;—sixthly, the closure of the pupil ;—seventhly, the secondary cataract ;—and eighthly, the section of the iris.' He is of opinion, that most of these objections may be obviated, by adopting the mode of operating which he recommends ; and as the directions which he gives for avoiding the section of the iris, are new and important, we shall present them to the reader in the words of his translator.

' The most simple, as well as the surest mode to avoid wounding the iris, when it becomes entangled under the edge of the knife, is to press the iris gently down with the fore-finger, applied over the cornea, at the same time that the middle finger is employed in keeping the lower lid from rising. In consequence of this, the iris will instantly be found to retire, and quit the knife.'

We expected to find the baron condemn the operation of couching ; but we wish that the author, in giving his opinion, had displayed less prejudice and more science. We do not deny that couching may sometimes be a 'painful' operation ; that it may be succeeded by 'vomiting,' inflammation, and even 'a suppuration of the whole eye.' But would the baron insinuate, that extraction is never followed by the same accidents ? And what are we to think of an author's accuracy, who assures us, that a cataract lying in the anterior chamber of the eye, or (when fluid) mixed with the aqueous humour, will never dissolve or disappear ? P. 15, 36. 'After the crystalline humour has been depressed in the best manner possible, it is liable to rise again.' The baron considers this as a formidable objection against couching ; whereas a little experience would have taught him, that it is in reality a very small inconvenience ; for the operation may be repeated as often as can ever be necessary, without any injury to the eye. We think the baron to be equally unfortunate in his criticisms on the several kinds of couching needles that have been employed by different operators. 'The round needle appears to me to be the most improper ; because it enters the eye with less facility than others, and bruising the membranes through which it passes, is more apt to induce inflammation.' P. 16. Now this remark is so far from the truth, that experience will authorise us to assert quite the contrary. The author has reasoned, where he ought to have observed ; and has been misled by plausible premises to an erroneous conclusion.

When baron de Wenzel informs his readers, that 'the operation of depressing the cataract is at present almost universally exploded' (p. 18), it proves him to be little acquainted with the state of surgery in England ; for we know that this operation is practised by many able surgeons in different parts of the kingdom,

kingdom, and with a proportion of success by no means inferior to that which attends the extraction of the opaque crystalline. In the ninth section he makes some useful observations on 'the cases proper for the operation of extraction:'—in several subsequent sections, the author describes the instruments which his father employed:—and then proceeds to deliver the mode of dividing the cornea;—of opening the capsule of the crystalline humour;—of making the section of the cornea upwards, &c. The several remarks are illustrated by a variety of apposite cases.

Among other accidents that may supervene to the operation of extracting the cataract, the author describes two species of the staphyloma: the one of these he considers as 'a hernia of the iris;' the other he informs us is occasioned by a protrusion of 'a portion of the capsule of the aqueous humour.' P. 237, 238. 'This last circumstance (adds the author) I have so often observed, that I cannot forbear to express my surprise, that anatomists, who have treated of the structure of the eye, should have so long overlooked it, as it proves undeniably the existence of this particular membrane. The pupil, in this case, preserves both its figure and its size; and when the projection is pierced, a small quantity of the aqueous humour always escapes.' We are of opinion, that baron de Wenzel ought to have adduced some certain proofs of the existence of this capsule, before he passed his censure upon the several anatomists who have treated of the structure of the eye. Mr. Ware, the translator of this book, who is certainly very well qualified to investigate this point, assures the public, that he has 'taken pains to ascertain the existence of this membrane of the aqueous humour, by dissecting a very considerable number of eyes of different animals; but he has hitherto been unable to discover it in any of them:' p. 6, 247. Indeed, it does not appear that the author himself has ever seen this capsule on dissecting an eye; but it seems, that he asserts its existence, upon the projection of a transparent bag through the wound of the cornea, which yields a small quantity of an aqueous fluid, when it is punctured: this mode of detecting the structure of parts may have the merit of being an abridged method of discovery, but it will be of little authority with a practical anatomist. We do not controvert the fact asserted, 'that such a tumor does sometimes project through a wound in the cornea,' but we cannot, at present, admit the baron's explanation of its cause. Mr. Ware 'is disposed to believe, either that a union takes place between the sides of the wound in the inner lamen of the cornea, previous to the union in its external lamina, in consequence of which the former projects through the latter; or else, that the substance secreted through the sides of the divided cornea, to form the connecting medium,

dium, becomes inspissated, and is gradually stretched and pressed out by the aqueous humor behind it :’ p. 248. It appears probable to us, that professor Richter gave a more obvious and natural account of the formation of this tumor, when he considered it as a prolapsed portion of the vitreous humour * ; and we wish that Mr. Ware had assigned his reasons for adopting a different opinion. In the section that concludes this treatise, baron de Wenzel treats of ‘ the closure of the natural pupil, and the mode of making an artificial one.’ Mr. Cheselden was the inventor of this operation, and Mr. Guerin suggested a considerable improvement, in advising the iris to be divided by a crucial incision ; but the late baron de Wenzel certainly adopted a very superior mode of executing this operation, by removing a portion of the substance of the iris ; and he thus effectually guarded against a relapse of the complaint. He advises the operator always to extract the crystalline humour at the same time, to ‘ avoid the inconveniences which an opacity of this humour, under such circumstances, would necessarily occasion :’ P. 274.

The peculiar dexterity and success with which the late baron de Wenzel extracted the cataract, conferred on him a high degree of reputation, and afforded him unusual opportunities of making observations on this interesting subject. The present baron de Wenzel has, therefore, a just claim to the esteem of the public, for preserving the result of his father’s large experience, and communicating it to the world with a candour and precision that are equally honourable to himself, and beneficial to mankind.

This work cannot, with strict propriety, be considered as a complete treatise on the cataract ; but as it explains baron de Wenzel’s mode of performing several operations on the eye, and contains some new and important observations, it may justly be regarded as a valuable addition to the many other useful publications on those subjects. Mr. Ware, however, has not confined himself to the mere task of translating the work ; he has enriched it with a variety of very useful remarks ; so that it becomes of no small advantage to the English reader, that the translation has been executed by a gentleman who is so well qualified to do justice to this subject. A. F.

ART. XVIII. *Rights of Man, Part the Second. Combining Principle and Practice.* By Thomas Paine, Secretary for foreign Affairs to Congress in the American War, and Author of the Works entitled *Common Sense*, and the *First*

* Observat. Chirurg. Fascicul. Prim. Cap. vii.

Part of the Rights of Man. 8vo. 194 pages. Price 3s. Jordan. 1792.

COURTEOUS reader, we announce to thee the publication of the Second Part of the Rights of Man. Wert thou pleased with the first part? Thou wilt be delighted with the second. Didst thou say of the former, such a work deserves no other confutation than that of criminal justice? Thou wilt say of this, the only way to answer it is to hang the author.

For our parts, we wish neither to kindle thy hopes, nor to provoke thy horrors. Lo! we introduce thee to the author, and leave thee and him to settle the proper mode of confutation. Only keep your tempers. We will sit by: and as reviewers of the controversy, will occasionally break silence. We will also take the liberty of dropping at the close a few remarks, to qualify your tempers, if you should chance to disagree.

Thou wilt perceive, reader, at the outset, that Mr. P. so far from thinking he has received any defeat from the replies made to his former publication, conceives himself to stand on an eminence, asserts a victory, and claims a triumph. P. vii.

Several other reasons contributed to produce this determination [of deferring the remainder of his work.] I wished to know the manner in which a work, written in a style of thinking and expression different to what had been customary in England, would be received before I proceeded farther. A great field was opening to the view of mankind by means of the French Revolution. Mr. Burke's outrageous opposition thereto brought the controversy into England. He attacked principles which he knew (from information) I would contest with him, because they are principles I believe to be good, and which I have contributed to establish, and conceive myself bound to defend. Had he not urged the controversy, I had most probably been a silent man.

Another reason was, that Mr. Burke promised in his first publication to renew the subject at another opportunity, and to make a comparison of what he called the English and French Constitutions. I therefore held myself in reserve for him. He has published two works since, without doing this; which he certainly would not have omitted, had the comparison been in his favour.

In his last work, "*His Appeal from the new to the old Whigs*," he has quoted about ten pages from the *Rights of Man*, and having given himself the trouble of doing this, says, "he shall not attempt in the smallest degree to refute them," meaning the principles therein contained. I am enough acquainted with Mr. Burke to know, that he would if he could. But instead of contesting them, he immediately after consoles himself with saying, that "he has done his part."—He has not done his part. He has not performed his promise of a comparison of constitutions. He started the controversy, he gave the challenge, and has

*The Measures of
Paris, & the Death
of the King.*

has fled from it; and he is now a *case in point* with his own opinion, that, "*the age of chivalry is gone!*"

'The title, as well as the substance of his last work, his "*Appeal*," is his condemnation. Principles must stand on their own merits, and if they are good, they certainly will. To put them under the shelter of other men's authority, as Mr. Burke has done, serves to bring them into suspicion. Mr. Burke is not very fond of dividing his honours, but in this case he is artfully dividing the disgrace.

'But who are those to whom Mr. Burke has made his appeal? A set of childish thinkers and half-way politicians born in the last century; men who went no farther with any principle than as it suited their purpose as a party; the nation was always left out of the question; and this has been the character of every party from that day to this. The nation sees nothing in such works, or such politics worthy its attention. A little matter will move a party, but it must be something great that moves a nation.

'Though I see nothing in Mr. Burke's *Appeal* worth taking notice of, there is, however, one expression upon which I shall offer a few remarks.—After quoting largely from the *Rights of Man*, and declining to contest the principles contained in that work, he says, "This will most probably be done (*if such writings shall be thought to deserve any other refutation than that of criminal justice*) by others, who may think with Mr. Burke, "and with the same zeal."

'In the first place, it has not yet been done by any body. Not less, I believe, than eight or ten pamphlets intended as answers to the former part of the "*Rights of Man*" have been published by different persons, and not one of them, to my knowledge, has extended to a second edition, nor are even the titles of them so much as generally remembered. As I am averse to unnecessarily multiplying publications, I have answered none of them. And as I believe that a man may write himself out of reputation when nobody else can do it, I am careful to avoid that rock.

'But as I would decline unnecessary publications on the one hand, so would I avoid every thing that might appear like swollen pride on the other. If Mr. Burke, or any other person on his side the question, will produce an answer to the "*Rights of Man*," that shall extend to an half, or even to a fourth part of the number of copies to which the *Rights of Man* extended, I will reply to his work. But until this be done, I shall so far take the sense of the public for my guide, (and the world knows I am not a flatterer) that what they do not think worth while to read, is not worth mine to answer. I suppose the number of copies to which the first part of the *Rights of Man* extended, taking England, Scotland, and Ireland, is not less than between forty and fifty thousand.'

Mr. P. taking the common notion of the excellency of the English constitution (Mr. P. will excuse our using that expression) to be fallacious, and aiming to prepare his readers for remarks on its imperfections, proceeds as follows. P. xiv.

‘ As to the prejudices which men have from education and habit, in favour of any particular form or system of government, those prejudices have yet to stand the test of reason and reflection. In fact, such prejudices are nothing. No man is prejudiced in favour of a thing, knowing it to be wrong. He is attached to it on the belief of its being right; and when he sees it is not so, the prejudice will be gone. We have but a defective idea of what prejudice is. It might be said, that until men think for themselves the whole is prejudice, and *not opinion*; for that only is opinion which is the result of reason and reflection. I offer this remark, that Mr. Burke may not confide too much in what has been the customary prejudices of the country.

‘ I do not believe that the people of England have ever been fairly and candidly dealt by. They have been imposed upon by parties, and by men assuming the character of leaders. It is time that the nation should rise above those trifles. It is time to dismiss that inattention which has so long been the encouraging cause of stretching taxation to excess. It is time to dismiss all those songs and toasts which are calculated to enslave, and operate to suffocate reflection. On all such subjects men have but to think, and they will neither act wrong, nor be misled. To say that any people are not fit for freedom, is to make poverty their choice, and to say they had rather be loaded with taxes than not. If such a case could be proved, it would equally prove, that those who govern are not fit to govern them, for they are a part of the same national mass.

‘ But admitting governments to be changed all over Europe; it certainly may be done without convulsion or revenge. It is not worth making changes or revolutions, unless it be for some great national benefit; and when this shall appear to a nation, the danger will be, as in America and France, to those who oppose.’

Speaking of the expectations to be formed from the prevailing bias towards revolutions in different nations, our author observes, P. 4.

‘ As revolutions have begun, (and as the probability is always greater against a thing beginning than of proceeding after it has begun), it is natural to expect that other revolutions will follow. The amazing and still increasing expences with which old governments are conducted, the numerous wars they engage in or provoke, the embarrassments they throw in the way of universal civilization and commerce, and the oppression and usurpation they act at home, have wearied out the patience, and exhausted the property of the world. In such a situation, and with the examples already existing, revolutions are to be looked for. They are become subjects of universal conversation, and may be considered as the *Order of the day*.

‘ If systems of government can be introduced, less expensive, and more productive of general happiness, than those which have existed, all attempts to oppose their progress will in the end be fruitless. Reason, like time, will make its own way, and prejudice will fall in a combat with interest. If universal peace, civilization,

civilization, and commerce, are ever to be the happy lot of man, it cannot be accomplished but by a revolution in the system of governments. All the monarchical governments are military. War is their trade, plunder and revenue their objects. While such governments continue, peace has not the absolute security of a day. What is the history of all monarchical governments, but a disgusting picture of human wretchedness, and the accidental respite of a few years repose? Wearied with war, and tired with human butchery, they sat down to rest, and called it peace. This certainly is not the condition that Heaven intended for man; and if *this be monarchy*, well might monarchy be reckoned among the sins of the Jews.

‘The revolutions which formerly took place in the world, had nothing in them that interested the bulk of mankind. They extended only to a change of persons and measures, but not of principles, and rose or fell among the common transactions of the moment. What we now behold, may not improperly be called a “counter revolution.” Conquest and tyranny, at some early period, dispossessed man of his rights, and he is now recovering them. And as the tide of all human affairs has its ebb and flow in directions contrary to each other, so also is it in this. Government founded on a *moral theory, on a system of universal peace, on the indefeasible hereditary Rights of Man*, is now revolving from west to east, by a stronger impulse than the government of the sword revolved from east to west. It interests not particular individuals, but nations, in its progress, and promises a new æra to the human race.’

This work is divided into five chapters, presenting remarks on society and civilization—on the origin of the present old governments (among the old governments comes poor old England)—on the old and new systems of governments—on constitutions—ways and means of improving the condition of Europe.

With respect to the chapter on civilization, we cannot help expressing our admiration of many remarks, which betray great political capacity, and much originality of thought. Mr. Paine supposes, from the interest men have in society, that the instances in which a formal government hath any real benefit are few, and that the more perfect civilization is, the less occasion there is for government. Our author observes,

P. II.

‘If we look back to the riots and tumults, which at various times have happened in England, we shall find, that they did not proceed from the want of a government, but that government was itself the generating cause; instead of consolidating society, it divided it: it deprived it of its natural cohesion, and engendered discontents and disorders, which otherwise would not have existed. In those associations which men promiscuously form for the purpose of trade, or of any concern, in which government is totally out of the question, and in which they act merely on the principles of society, we see how naturally the various parties

ties unite; and this shews, by comparison, that governments, so far from being always the cause or means of order, are often the destruction of it. The riots of 1780 had no other source than the remains of those prejudices, which the government itself had encouraged. But with respect to England there are also other causes.

'Excess and inequality of taxation, however disguised in the means, never fail to appear in their effects. As a great mass of the community are thrown thereby into poverty and discontent, they are constantly on the brink of commotion; and, deprived, as they unfortunately are, of the means of information, are easily heated to outrage. Whatever the apparent cause of any riots may be, the real one is always want of happiness. It shews that something is wrong in the system of government, that injures the felicity by which society is to be preserved.'

In speaking of the origin of the old governments, Mr. P. traces monarchy to a banditti of ruffians! Do but hear him! P. 15.

'It is impossible that such governments as have hitherto existed in the world, could have commenced by any other means than a total violation of every principle sacred and moral. The obscurity in which the origin of all the present old governments is buried, implies the iniquity and disgrace with which they began. The origin of the present government of America and France will ever be remembered, because it is honourable to record it; but with respect to the rest, even Flattery has consigned them to the tomb of time, without an inscription.'

'It could have been no difficult thing in the early and solitary ages of the world, while the chief employment of men was that of attending flocks and herds, for a banditti of ruffians to overrun a country, and lay it under contributions. Their power being thus established, the chief of the band contrived to lose the name of Robber in that of Monarch; and hence the origin of Monarchy and Kings.'

'The origin of the government of England, so far as relates to what is called its line of monarchy, being one of the latest, is perhaps the best recorded. The hatred which the Norman invasion and tyranny begat, must have been deeply rooted in the nation, to have outlived the contrivance to obliterate it. Though not a courtier will talk of the curfeu bell, not a village in England has forgotten it.'

These remarks, however, though they will apply to most of the monarchies which have been established, will certainly not apply to all.

When treating on the origin of the old and new systems of government, our author makes the following severe reflections on hereditary government. P. 21.

'Government ought to be a thing always in full maturity. It ought to be so constructed as to be superior to all the accidents to which individual man is subject; and therefore, hereditary succession,

cession, by being *subject to them all*, is the most irregular and imperfect of all the systems of government.

'We have heard the *Rights of Man* called a *levelling* system; but the only system to which the word *levelling* is truly applicable, is the hereditary monarchical system. It is a system of *mental levelling*. It indiscriminately admits every species of character to the same authority. Vice and virtue, ignorance and wisdom, in short, every quality, good or bad, is put on the same level. Kings succeed each other, not as rationals, but as animals. It signifies not what their mental or moral characters are. Can we then be surprised at the abject state of the human mind in monarchical countries, when the government itself is formed on such an abject levelling system?—It has no fixed character. To day it is one thing; to-morrow it is something else. It changes with the temper of every succeeding individual, and is subject to all the varieties of each. It is government through the medium of passions and accidents. It appears under all the various characters of childhood, decrepitude, dotage, a thing at nurse, in leading-strings, or in crutches. It reverses the wholesome order of nature. It occasionally puts children over men, and the conceits of non-age over wisdom and experience. In short, we cannot conceive a more ridiculous figure of government, than hereditary succession, in all its cases, presents.

'Could it be made a decree in nature, or an edict registered in heaven, and man could know it, that virtue and wisdom should invariably appertain to hereditary succession, the objections to it would be removed; but when we see that nature acts as if she disowned and sported with the hereditary system; that the mental characters of successors, in all countries, are below the average of human understanding; that one is a tyrant, another an idiot, a third insane, and some all three together, it is impossible to attach confidence to it, when reason in man has power to act.

Sophistry & Nonsense.

In speaking on the tendency of elective governments, many political writers have spoken of them as the cause of civil wars. Mr. Paine on the other hand contends, that civil wars, which have originated from contested hereditary claims, are more numerous, and have been more dreadful, and of longer continuance, than those which have been occasioned by elective governments. Mr. Paine's views here correspond to the reflections made on the same subject by the illustrious sufferer Algernon Sidney.

One can hardly help smiling at the following remark, p. 36.

'Whether I have too little sense to see, or too much to be imposed upon; whether I have too much or too little pride, or of any thing else, I leave out of the question; but certain it is, that what is called monarchy, always appears to me a silly, contemptible thing. I compare it to something kept behind a curtain, about which there is a great deal of bustle and fuss, and a wonderful air of seeming solemnity; but when, by any accident, the curtain happens to be open, and the company see what it is, they burst into laughter.'

Whether the remark be true or false, we do not determine;
sed risum teneatis amici?

If those which follow be all true, however, disposed as we were to smile, we could not avoid being grave. P. 38.

‘ That monarchy is all a bubble, a mere court artifice to procure money, is evident, (at least to me), in every character in which it can be viewed. It would be impossible, on the rational system of representative government, to make out a bill of expences to such an enormous amount as this deception admits. Government is not of itself a very chargeable institution. The whole expence of the federal government of America, founded, as I have already said, on the system of representation, and extending over a country nearly ten times as large as England, is but six hundred thousand dollars, or one hundred and thirty-five thousand pounds sterling.

‘ I presume, that no man in his sober senses, will compare the character of any of the kings of Europe with that of General Washington. Yet, in France, and also in England, the expence of the civil list only, for the support of one man, is eight times greater than the whole expence of the federal government in America. To assign a reason for this, appears almost impossible. The generality of people in America, especially the poor, are more able to pay taxes, than the generality of people either in France or England,

‘ But the case is, that the representative system diffuses such a body of knowledge throughout a nation, on the subject of government, as to explode ignorance, and preclude imposition. The craft of courts cannot be acted on that ground. There is no place for mystery; no where for it to begin. Those who are not in the representation, know as much of the nature of business as those who are. An affectation of mysterious importance would there be scouted. Nations can have no secrets; and the secrets of courts, like those of individuals, are always their defects.’

Our author, after stating the manner in which America proceeded in forming her constitution, still insists on what he had formerly advanced, viz. that England has no constitution. Whether truly or no, we leave others to decide. We will just quote a word or two on this subject.

‘ In England, (p. 50, 51.) it is not difficult to perceive that every thing has a constitution, except the nation. Every society and association that is established, first agreed upon a number of original articles, digested into form, which are its constitution. It then appointed its officers, whose powers and authorities are described in that constitution, and the government of that society then commenced. Those officers, by whatever name they are called, have no authority to add to, alter, or abridge the original articles. It is only to the constituting power that this right belongs.

‘ From the want of understanding the difference between a constitution and a government, Dr. Johnson, and all writers of his description, have always bewildered themselves. They could

not

not but perceive, that there must necessarily be a *controuling* power existing somewhere, and they placed this power in the discretion of the persons exercising the government, instead of placing it in a constitution formed by the nation. When it is in a constitution, it has the nation for its support, and the natural and the political controuling powers are together. The laws which are enacted by governments, controul men only as individuals, but the nation, through its constitution, controuls the whole government, and has a natural ability so to do. The final controuling power, therefore, and the original constituting power, are one and the same power.'

Having, as he thinks, demolished the doctrine of an 'English constitution,' he then drops a word or two on precedents, &c.

'In numerous instances, he says, (p. 58.) the precedent ought to operate as a warning, and not as an example, and requires to be shunned instead of imitated; but instead of this, precedents are taken in the lump, and put at once for constitution and for law.

'Either the doctrine of precedents is policy to keep man in a state of ignorance, or it is a practical confession that wisdom degenerates in governments as governments increase in age, and can only hobble along by the stilts and crutches of precedents. How is it that the same persons who would proudly be thought wiser than their predecessors, appear at the same time only as the ghosts of departed wisdom? How strangely is antiquity treated! To answer some purposes it is spoken of as the times of darkness and ignorance, and to answer others, it is put for the light of the world.

'If the doctrine of precedents is to be followed, the expences of government need not continue the same. Why pay men extravagantly, who have but little to do? If every thing that can happen is already in precedent, legislation is at an end, and precedent, like a dictionary, determines every case. Either, therefore, government has arrived at its dotage, and requires to be renovated, or all the occasions for exercising its wisdom have occurred.'

In speaking on the expences of government our author is sometimes very affecting, and sometimes very indignant.

P. 68. 'It is inhuman to talk of a million sterling a year, paid out of the public taxes of any country, for the support of any individual, whilst thousands who are forced to contribute thereto, are pining with want, and struggling with misery. Government does not consist in a contrast between prisons and palaces, between poverty and pomp; it is not instituted to rob the needy of his mite, and increase the wretchedness of the wretched.—But of this part of the subject I shall speak hereafter, and confine myself at present to political observations.

'When extraordinary power and extraordinary pay are allotted to any individual in a government, he becomes the center, round which every kind of corruption generates and forms. Give to any man a million a year, and add thereto the power of creating and disposing of places, at the expence of a country, and the liberties

liberties of that country are no longer secure. What is called the splendor of a throne is no other than the corruption of the state. It is made up of a band of parasites, living in luxurious indolence, out of the public taxes.

‘ When once such a vicious system is established it becomes the guard and protection of all inferior abuses. The man who is in the receipt of a million a year is the last person to promote a spirit of reform, lest, in the event, it should reach to himself. It is always his interest to defend inferior abuses, as so many out-works to protect the citadel; and in this species of political fortification, all the parts have such a common dependence that it is never to be expected they will attack each other *.

‘ Monarchy would not have continued so many ages in the world, had it not been for the abuses it protects. It is the master-fraud, which shelters all others. By admitting a participation of the spoil, it makes itself friends; and when it ceases to do this, it will cease to be the idol of courtiers.’

Every hereditary claim Mr. Paine not only treats as a great absurdity, but as a severe cruelty; as proceeding from a system which, while it aggrandizes one branch of a family, impoverishes all the rest, making them either beggars or pensioners. The younger branches of families thus made needy and dependent, too untaught to pursue a line of industry, and too high-spirited to submit to poverty, throw themselves on the mercy of government, and become either tools or knaves.

Whatever sentiments particular readers may form on some parts of this work, there are, we apprehend, in the last chap-

* ‘ It is scarcely possible to touch on any subject, that will not suggest an allusion to some corruption in governments. The simile of ‘ fortifications,’ unfortunately involves with it a circumstance, which is directly in point with the matter above alluded to.

‘ Among the numerous instances of abuse which have been acted or protected by governments, ancient or modern, there is not a greater than that of quartering a man and his heirs upon the public, to be maintained at its expence.

‘ Humanity dictates a provision for the poor; but by what right, moral or political, does any government assume to say, that the person called the Duke of Richmond, shall be maintained by the public? Yet, if common report is true, not a beggar in London can purchase his wretched pittance of coal, without paying towards the civil list of the Duke of Richmond. Were the whole produce of this imposition but a shilling a year, the iniquitous principle would be still the same; but when it amounts, as it is said to do, to not less than twenty thousand pounds *per ann.* the enormity is too serious to be permitted to remain.—This is one of the effects of monarchy and aristocracy.

‘ In stating this case, I am led by no personal dislike. Though I think it mean in any man to live upon the public, the vice originates in the government; and so general is it become, that whether the parties are in the ministry or in the opposition, it makes no difference: they are sure of the guarantee of each other.’

ter,

ter, remarks entitled to the serious consideration of all parties, respecting the expences of government, the baneful tendency of charters and corporations—the oppressive nature of our taxes on the poor, arising from the very formation of our government, and our boasted system of representation (which many writers, as well as Mr. Paine, ridicule as fallacious and theoretical, or despise as necessarily corruptible, and oppressive)—the progress of taxation in England—the necessary expences of government—and the means of disposing of the surplus taxes.

In remarking on what Mr. Burke said relative to the house of peers, the following fact is produced, which Mr. Paine calls a fact not to be paralleled in the history of taxation.

P. 100. 'Notwithstanding taxes have increased and multiplied upon every article of common consumption, the land-tax, which more particularly affects this 'pillar,' has diminished. In 1788, the amount of the land-tax was 1,950,000*l.* which is half a million less than it produced almost an hundred years ago *, notwithstanding the rentals are in many instances doubled since that period.

'Before the coming of the Hanoverians, the taxes were divided in nearly equal proportions between the land and articles of consumption, the land bearing rather the largest share: but since that era, nearly thirteen millions annually of new taxes have been thrown upon consumption. The consequence of which has been a constant increase in the number and wretchedness of the poor, and in the amount of the poor-rates. Yet here again the burthen does not fall in equal proportions on the aristocracy with the rest of the community. Their residences, whether in town or country, are not mixed with the habitations of the poor. They live apart from distress, and the expence of relieving it. It is in manufacturing towns and labouring villages that those burthens press the heaviest; in many of which it is one class of poor supporting another.

'Several of the most heavy and productive taxes are so contrived, as to give an exemption to this pillar, thus standing in its own defence. The tax upon beer brewed for sale does not affect the aristocracy, who brew their own beer free of this duty. It falls only on those who have not conveniency or ability to brew, and who must purchase it in small quantities. But what will mankind think of the justice of taxation, when they know, that this tax alone, from which the aristocracy are from circumstances exempt, is nearly equal to the whole of the land-tax, being in the year 1788, and it is not less now, 1,666,152 *l.* and with its proportion of the taxes on malt and hops, it exceeds it.—That a single article, thus partially consumed, and that chiefly by the working part, should be subject to a tax, equal to that on the whole rental of a nation, is, perhaps, a fact not to be paralleled in the histories of revenues.'

'The taxes levied by William the Conqueror, beginning in the year 1066, were 400,000 *l.*—In the year 1466 they had decreased to 100,000 *l.* Five hundred years after the conquest

* * See Sir John Sinclair's *History of the Revenue.* The land-tax in 1646 was 2,473,499 *l.*

(1566) the annual amount of taxes was 500,000*l.* Annual amount of taxes in 1791, 17,000,000*l.* exclusive of the expence of collection, and the drawbacks, which are nearly 2,000,000*l.* more.' The difference between the first 400 years and the last three, continues Mr. P., is so astonishing as to warrant an opinion that the national character of the English has changed. About 9,000,000*l.* of this sum is appropriated to pay the interest of the national debt.

Mr. Paine supposes, from a variety of circumstances taken together, that the annual expenditure might be fixed at 1,500,000*l.* The surplus of more than 6,000,000*l.* out of the present current expences, he supposes, might be disposed of as follows. The poor rates might be abolished, and in lieu of them a remission of taxes might be made to the poor of double the amount of those rates out of the surplus taxes. By which means the poor would be benefited 20,000*l.* and the housekeepers 20,000. This remission he supposes to be applied to the education of poor children, and the support of old people past their labour; to the education of children of a class of people, who, though not strictly poor, are incapable of giving their children education; to the relief of workmen (making the demand) on the birth of a child, and of every new married couple claiming in like manner; and 20,000*l.* to defray the funeral expences of persons who, travelling for work, die at a distance from their friends; 20,000*l.* to what he calls 'a world of little cases,' arising particularly in London. To make up the deficiency, necessary to supply the demand of these cases, he proposes to add 20,000*l.* the tax laid on coals in London, 'so iniquitously and wantonly applied to the support of the duke of Richmond.' The sum of 2,000,000*l.* of the current expences Mr. Paine would apply as follows: 117,000*l.* to the relief of disbanded soldiers: additional pay to the remaining soldiers 19,500*l.* To the officers of the disbanded corps 117,000*l.*; to the disbanded navy the same sum, amounting to 253,500*l.* the total 507,000*l.*; he also proposes, that as any part of this half million falls in, part of the taxes may be taken off. There now remain at least one million and an half of surplus taxes: he therefore proposes that the tax on houses and windows may be taken off, amounting to 516,199*l.* 6*s.* 0*d.* $\frac{1}{4}$, and the surplus of 10,000*l.* of surplus taxes to be kept in reserve for incidental matters.

In his plan of reform Mr. Paine proposes, that the commutation tax may be taken off, and that there be substituted in its room a tax on estates, so regulated as to destroy the unnatural law of primogeniture, so fruitful of corruption at elections.

Our author also proposes, that the laws regulating workmens wages should be abolished, and the yet remaining sum of surplus

surplus taxes (10,000*l.*) he proposes to be applied to increase the salary of the inferior revenue officers, and of the inferior clergy.

Though we have already exceeded the bounds of our Review, we cannot avoid transcribing the following passages :

P. 162. ' When a nation changes its opinion and habits of thinking, it is no longer to be governed as before ; but it would not only be wrong, but bad policy, to attempt by force what ought to be accomplished by reason. Rebellion consists in forcibly opposing the general will of a nation, whether by a party or by a government. There ought, therefore, to be in every nation a method of occasionally ascertaining the state of public opinion with respect to government. On this point the old government of France was superior to the present government of England, because, on extraordinary occasions, recourse could be had to what was then called the States General. But in England there are no such occasional bodies ; and as to those who are now called Representatives, a great part of them are mere machines of the court, placemen, and dependants.

' I presume, that though all the people of England pay taxes, not an hundredth part of them are electors, and the members of one of the houses of parliament represent nobody but themselves. There is, therefore, no power but the voluntary will of the people that has a right to act in any matter respecting a general reform ; and by the same right that two persons can confer on such a subject, a thousand may. The object, in all such preliminary proceedings, is to find out what the general sense of a nation is, and to be governed by it. If it prefer a bad or defective government to a reform, or chuse to pay ten times more taxes than there is occasion for, it has a right so to do ; and so long as the majority do not impose conditions on the minority, different from what they impose on themselves, though there may be much error, there is no injustice. Neither will the error continue long. Reason and discussion will soon bring things to right, however wrong they may begin. By such a process no tumult is to be apprehended. The poor, in all countries, are naturally both peaceable and grateful in all reforms in which their interest and happiness is included. It is only by neglecting and rejecting them that they become tumultuous.'

Mr. P. seldom touches upon religion. His reason he assigns as follows :

P. 171. ' I have carefully avoided to enlarge upon the subject, because I am inclined to believe, that what is called the present ministry wish to see contentions about religion kept up, to prevent the nation turning its attention to subjects of government. It is, as if they were to say, '*Look that way, or any way, but this.*'

' But as religion is very improperly made a political machine, and the reality of it is thereby destroyed, I will conclude this work with stating in what light religion appears to me.'

Then follow a few beautiful remarks on the different ways by which different persons express their homage to the GREAT BEING.

We close our review with one or two reflections.

With respect to the style then of Mr. P.'s present publication, we observe, that it discovers great animation ; and though his expressions

expressions are often glowing, yet his *verba ardentia* usually clothe magnificent ideas. His style is popular, but not vulgar; it moves with ease, and varies with his subject. Mr. P. in his former work afforded instances of frequent inaccuracy. But in writings, that go out of the common way, and hold out discoveries, little inaccuracies of style will be seldom regarded, and the attention of readers will be employed in examining into the truth or falsehood of speculations. In the present work a few inaccuracies occur, but these are so few and immaterial, that we think it unnecessary to point them out, and one or two we suspect to be errors of the press. Mr. Paine, we acknowledge, does not abound with so many flowers as Mr. Burke; but we think he hath as many beauties, and fewer blemishes. Mr. Burke has written on the sublime, and yet he has transgressed every rule of the sublime, as laid down by the celebrated Longinus. To Mr. Burke we apply what Addison says of Cowley,

——— ‘ Great Cowley wrote
O’er run with wit, and prodigal of thought.
His thoughts too closely on the reader press,
He more had pleas’d us, had he pleas’d us less.’

Mr. Paine is clear and bright: we cannot apply to him, *fumum ex fulgore*.—Mr. P. by his former inaccuracies led some of his opponents to speak of him as ‘an untaught man.’ We scruple not to say, if we do not always think with him, we almost always admire him, and consider him in the political world, what Shakespeare was in the theatrical, ‘the original genius.’

As to the question, whether England hath a constitution? the answer will arise from a definition of the term, and a statement of facts. If it be necessary to comprehend under the definition the idea of the community forming a separation of powers and a provision for the security of rights, England we must acknowledge has not a constitution; but then neither hath America nor France. For while in America none are represented but citizens, and none are citizens unless possessed of 35l. sterling, and while in France none are electors, but such as pay a direct contribution to the value of three days labour, and while all in a menial capacity are disqualified, and while other conditions, to be ascertained on the rolls of condition, are necessary for electors, representation is still incomplete, the community at large is not represented, and consequently the law is not an expression of the public will. If it be sufficient to say, it is a body of elements, to which you can refer, and quote article by article, and if it be necessary that a constitution should always be antecedent to a government, it may be doubted whether England hath a constitution: but if
by

by constitution be meant simply the act of making a thing what it is, and if as applied to ourselves, British civil constitution be considered first as expressive of natural and civil rights, secondly of a body of laws, declaratory of those rights, and lastly, of a form of making and executing those laws by king, lords, and commons, England then has a constitution, though discordant in its parts, and incomplete as to its extent. As to the question, can you produce the constitution in a visible form? some perhaps may think it sufficient to refer here to the conduct of every member of the house of commons, acting agreeably to the tenour of his appointment in the formation of laws, to our jurymen in our courts of justice, to every little deed of property, and many common and statute laws, recounting ancient rights, and confirming us in our property and possessions: though we have not so many of these visible forms as we could wish, and those which can be produced are frequently superseded. This however is certain, that acts of parliament enacted in one reign have been abrogated in another, under this pretext, that such acts have been inconsistent with the rights of British subjects, and the fundamental maxims of British policy, and that nations, who have been lately forming constitutions, have reared the fabric on the basis of those fundamental maxims. We decide nothing on this question. It is certainly entitled to discussion. This however we venture to say, that our constitution, or, as Mr. Paine would say, what is called our constitution, wants much political reformation, and those who have the greatest reasons for being disinclined to revolutions, should, from motives of self-interest, be the most forward to promote a reformation.

Mr. P.'s remark that a constitution is a thing antecedent to a government, is certainly accurate and judicious, if applied merely to governments rising out of constitutions, but if Mr. P. mean to say that governments cannot or may not exist, till a constitution is formed, we think it inaccurate. France and America had governments, when they were forming constitutions; and even a good constitution may be the effect of a bad government.

Mr. Paine's remarks on governments by conquests, in the first as well as the second part, deserve much attention; even as applied to England there is some degree of truth in them, though they cannot apply in the extent to which Mr. P. seems to carry them. For if Mr. Paine will not allow us to say England has a constitution, she had certainly laws, before the coming in of the Saxons; and the English laws were interwoven with the Saxon, as a condition in settling the government. This remark will also apply to the period called the conquest; one of the first acts of William was the appointing persons to go through the kingdom to inquire into the laws and customs of the kingdom; and in conformity to them

was

was the government settled. It cannot therefore be said too generally, that 'William gave this country laws on the edge of the sword,' or that the 'origin of the English government is to be dated from the conquest.' In this instance Mr. Paine agrees with those writers, who have endeavoured to shew, that the government of England is despotical. The expences of government, the imperfect manner of representation, the impolitic and unjust manner of taxation, the burden of the national debt, the law of primogeniture, are evils which cannot be too seriously lamented, or too faithfully exposed; and these subjects are well handled by Mr. Paine in the course of the two volumes, and in so popular a style, as to render his performances accessible to the common people. The expences of government are not to be considered merely in relation to the taxes which it lays on the people, but as creative of a vile principle of dissipation, which debases and enfeebles government. As to our representation, to talk of it is to trifle. It is not sufficient to say, our representation is partial: when all the circumstances relative to this subject are taken into consideration, it is not speaking at random to say the people of England are not represented at all. It is to be hoped this matter, as it has lately been examined with great industry, will ere long be more seriously investigated by the people of England. If a national association were formed, and justice requires that it should be formed, every real evil might find a remedy.

The plan proposed by Mr. Paine for practical relief in the affair of taxation, is in the main judicious and humane; though, as to the immediate direction of it, it will appear, perhaps, liable to objection. That property, and not trade, or the necessaries of life are the proper subjects of taxation, appear to us very clear; and the speculatist, who should propose a plan capable of being realized, and the statesman, who should bring it into public debate, would deserve the gratitude of their country. But on the plan laid down by Mr. Paine, we do not see how property could be ascertained; and might be converted into money, money might be hoarded, or put into foreign funds, and the like: and could property be ascertained, the remedy might be precarious. So far as the dissemination of property is concerned, Mr. Paine's plan would have a useful tendency; but as it still leaves the possessor (in the case where, by the scale of taxation, property beyond a certain line becomes unproductive) at liberty to transfer his property to whomsoever he pleases, many from private piques might injure those, whom this provision was meant to relieve.

In the removal of burdens we think Mr. Paine's plan for beginning with the abolition of the poor rates judicious: at the same time we think the reduction of the national debt an

object of great national concern, as it would at the same time relieve from the burden of taxes, and put us in a situation of finding supplies in case of war or any other emergencies, conceding at the same time to Mr. Paine, that as the national debt is useful to commerce, it would be bad policy wholly to extinguish the capital, as well as injustice on account of those whose property lies in the funds.

Some of our readers will perhaps think, that Mr. Paine's expectations are too rapid, considering what a strong interest the higher powers have in the present forms of government, and how closely united the middling ranks are by the link of commerce, and their concerns in the public fund, to say nothing of the fascinating power of the belief of the excellency of the English constitution, and the present plausible appearance of the public revenues. Mr. Paine conceives that monarchy is such a real evil in this country, and that political knowledge is increasing so fast from the prevailing bias towards revolutions in Europe, that our present form of government cannot exist beyond seven years. For our parts, we wish as heartily as Mr. Paine, that every real disorder existing in our government, may be healed within a shorter period: but we leave others to weigh the probabilities and improbabilities of a revolution. We think it, however, a happy circumstance in the present appearance of affairs, that we are not likely to be engaged in foreign wars, and that a long peace will leave the nation at leisure to look into the evils of government, to rectify existing imperfections, and to provide for national happiness. Certain it is, that many of all parties are at present engaged in pursuing political enquiries; and as a proof of it, we cannot forbear observing, that it is no less strange than true, that at the time we are writing, the work before us, though it hath only been published a month, is actually passing through the fifth edition.

As to Mr. Paine, though we do not always accord with him in sentiment, (and some smaller matters of difference we pass unnoticed) yet we think his present work contains many useful hints, and much important information. Some of our readers may think they perceive a little of the spirit of him, who cried out,

‘ Oh ! fortunatam natam me consule Romam.’

It will, however, be but justice in them to examine into Mr. Paine's pretensions to superiority and to charge him with vanity, or acquit him of presumption, in proportion to the futility of his remarks, or the importance of his discoveries. Reviewers know not where to lay hold of this ingenious man; he slips through their fingers, defies criticism, and shouts out, ‘ The Rights of Man.’

Subjoined

Subjoined to this pamphlet is an appendix, stating the causes of the delay in its publication. Mr. Paine here intimates, that certain parts of Mr. Pitt's speech at the opening of the present session, relative to the reduction of taxes, are so much like his, as will probably induce the reader to believe, either that the author took the hint from Mr. Pitt, or Mr. Pitt from the author. Mr. Paine does not directly charge the minister with having procured the fight of his work, but states such circumstances, as will incline some readers to suspect that this was the case; and though Mr. Paine makes no positive declaration of his own opinion, it is no difficult matter to ascertain it.

And now, courteous reader, we leave Mr. Paine entirely at thy mercy. What wilt thou say of him? Wilt thou address him, Thou art a troubler of privileged orders; we will tar and feather thee; nobles abhor thee, and kings think thee mad. Or wilt thou rather put on thy spectacles, study Mr. Paine's physiognomy, purchase his print, hang it over thy chimney piece, and pointing to it, say, This is no common man; this is the poor man's friend.

Z.

ART. XIX. *Principles of Government deduced from Reason, supported by English Experience, and opposed to French Errors.* By the Rev. R. Nares, A. M. Chaplain to his Royal Highness the Duke of York. 8vo. 160 pages. pr. 2s. 6d. Stockdale. 1791.

OUR author commences his work by treating of government in general; the end of which he asserts to be the general good of man in society. A bad government, he observes, is in general a partial evil. The faults, however, which may be discovered in any government, he agrees, ought to be removed.

From this topic our author passes to the Rights of Man. A majority, he asserts, has no *right* to controul a smaller number, though expediency may require such a controul. In the collective body of the people the whole political strength essentially resides; but those men are bad members of society, who have been diligent to make the people feel their own *natural powers*, without at the same time explaining and enforcing their *natural duties*. The rights of man, which our author grounds upon the divine dispensation, are the right to life, health, property, and the liberty of action, as far as is not injurious to others; the security of these rights ought to be the object of every good government, and in every instance, where these rights are not sufficiently protected, a government is doubtless faulty.

Liberty, so far as it is to man a real good, is the power of following the dictates of the will in indifferent matters, and falls under that head in the rights of men, which is termed liberty of action; the violent abridgement of this liberty, and the

the other rights of men, says Mr. N., is oppression ; and in whatever country a man may do without restraint, whatever may be pleasing or advantageous to himself, and not injurious to other individuals, or to the community, liberty is established.

With respect to *laws*, our author remarks, that the end of government being the good of men in society, the tendency of its chief instrument, law, should be to secure to every man, as much as possible, the possession of his natural *rights*, as above enumerated. The first outlines of law are simple and obvious, but the complicated interests of man in large societies make it difficult, in many cases, to determine what is best and wisest. A system of laws is called a constitution. Whoever would wisely amend a code of laws, will not rashly and hastily reject such institutions as appear to have no bad effect. He will new model, and not entirely reject, such as have in part a good, and in part an evil tendency.

An active power of *legislation* should always exist in every state. ' This power, without a doubt, says Mr. N., exists originally in the general body of the people.' This power is, however, best exercised by a delegation, or representation, consisting chiefly of men of leisure and liberal education. The legislative power is naturally very great ; and the evil principally to be apprehended from its abuse is oppression ; on this account it becomes necessary, that the body of the people should, at certain intervals, nominate their legislators. The number of *electors* should be so many, that the general body of the nation may have just reason to be satisfied with the influence it retains ; yet partial evils in the representation should be tolerated, rather than alterations hazarded which must produce great jealousy and fermentation. Elections in populous towns can hardly be preserved from gross corruption, idleness, and tumult ; the right, therefore, of voting should, in such places, be limited as much as is consistent with the general principles of representation. The landed interest, our author thinks, affords us the best choice of representatives, and the public choice should commonly be directed to that class which goes under the general denomination of country gentlemen. From this assembly taxes should originate, because the members of it are connected with every district of the nation, and are themselves personally interested in them. The notion of particular electors directing their representatives our author condemns.

In treating of the *executive power*, Mr. N. remarks, that while all is peaceable and regular, the ordinary officers of law will perhaps be fully able to enforce its execution ; but as there may arise, from various causes, a disposition to resist, the means must be provided of arming the law with a proper force. The whole force of the state should, if possible, be

concentred in the law. A military force, however, if considerable, forms an engine too destructive for any government to be allowed to wield; and therefore it should be checked by every prudent and possible restraint. The authority of a king, our author thinks, is simple and intelligible; and re-unites the familiar ideas of a father and a master of a family. A king, however, should be limited, and supported rather by opinion than by real and efficient strength. Other modes of vesting the executive authority have been devised, but more remote from nature, more complicated, and less advantageous. Hereditary monarchy has a further advantage, that it prevents a dangerous and fatal competition for the highest rank and power. A king, in a well ordered constitution, is the law personified; the king, the representative of the law, must therefore be personally secure, or the law itself is not secure; and every advantage is gained when a nation can punish the ministers, without immediately violating the person of the monarch.

The balance of power is maintained by the public purse, remaining in the hands of the legislature; the right of interposing a royal veto on the acts of the legislature, and also of occasionally dissolving it, is ably defended by our author.

An aristocratic order is useful as a medium power between king and people, and the aristocracy of England have occasionally rendered great service to general liberty, as in the obtaining of the great charter, &c. An aristocracy, however, ought to be invested with no privileges or exemptions, and should enjoy only honorary distinctions.

On the right of resistance to government, the sentiments of our author are liberal, as well as prudent and sensible; we cannot, therefore, select a better specimen than from this part of the publication: P. 141.

‘The right of making resistance to oppressive government is founded upon that which nature has most strongly intimated, and no respectable authority has ever called in question, the *right of self-preservation*; which, though conveniently asserted in this single phrase, is in truth no other than the right above laid down as natural, the universal right to life and all its innocent advantages, derived expressly from the gift of the beneficent Creator.

‘When, from the imperfection or the inequality of law, or the iniquity of some prevailing custom, the value of that general gift is grievously diminished, by the insecurity of life, of liberty, or property, it then is wise and just to introduce such reformation as the case requires. Whatever has been instituted, the collected strength of many may annul: the right to exercise this power depends upon the justice of the cause. Whoever finds himself aggrieved, and liable by the established state of things to be so, in those great points wherein the social liberty of man consists,

consists, in those essential rights to which he is attached by the most natural of all feelings, the desire of self-preservation, is authorised to join with others, and to make resistance. Laws are not sacred in themselves which defeat, instead of being friendly to the end of all good government, the general welfare; and resistance may be carried on by all expedient means, till permanent redress and due security shall be obtained. The precepts recommending honour and obedience to all human institutions in behalf of government, are applicable only to the general state of things, when all proceeds by rules admitted, and in the even tenor of a fixed establishment; not to those few periods of ebullition, and general exertion, when by a strong necessity men are compelled to change their form of government, or new-model some important parts, or else relinquish their true rights as men. By the commands of Scripture and morality enforcing order, individuals are in general most strictly bound; nor does the exception take its rise until the cause become a common one; until the justice of the plea be evident, and the necessity for the effort pressing.

‘In wisdom, however, it must be remembered that a total revolution, changing every thing, and annulling all existing authority, is a very desperate measure. It introduces anarchy, the worst and most pernicious state of man collected in society. Nor can it often be required: bad governments have parts, in general, that are good: these experience has approved and made familiar, and to change them is to choose a hazardous experiment in preference to certain knowledge. Need we add that such a preference is folly, if not wickedness?’

Such are the opinions contained in the publication before us, which are not new, but yet are judicious, and deserving of attention. The appendix consists of a review of the French declaration of rights, &c.

ART. XX. *Rights of Citizens; being an Inquiry into some of the Consequences of social Union, and an Examination of Mr. Paine's Principles touching Government.* 8vo. 130 pages. pr. 3s. Debrett.

WE learn from the dedication, that Mr. Burke has seen and approved of this pamphlet, previous to its publication, a circumstance which we are not in the least surprised at, as it contains a defence of many of his own positions, and is throughout an imitation of the subtle and metaphysical mode of argument adopted by himself.

The author informs us, that he has read the ‘Rights of Man,’ and that he sits down ‘to impugn the system supported by Mr. Paine.’ He accordingly tells us, that—

‘The rights of this or that man, or of this or that people, are as imperfectly defined by giving us a sketch of the Rights of Man, as the person of an individual is ascertained by informing us that he is a rational animal: it is in both cases but an outline,

and one that even so far as it goes, is in neither case universally true: in short, knowledge too often detects first principles only for ignorance to misapply them.

‘Men (adds he) may, however, in arguing fall into the other extreme: a recurrence to elements by simplifying the subject under consideration, relieves the mind from a load of circumstances with which it was encrusted, and assists the reason in forming a neat and precise conclusion. But the sketch thus taken requires the colouring of living manners to raise it from the canvass, and animate it to a true and just resemblance: the harshness of metaphysic lines must be softened and concealed by the clear-obscure of moral truth. If it be a fault to be ever checking this disposition of the mind to soar to original principles, and detaining us midway amongst combinations of private feelings, usage, prudence, or convenience, it is a fault which cannot be imputed to Mr. Paine; who, on the contrary, is continually assisting you to throw out ballast, till you are lifted out of sight of all fabrics of human contrivance; and having brought you to those sublime heights, he keeps you out of reach of all useful and practical inference: but in both cases the tendency of the mind is obstructed; which, if left to itself when full of its subject, will first soar and speculate; and by degrees descend and practise.’

So much for the general reasoning of the author, which must be allowed to be rather obscure; we shall now proceed to his particular objections.

He begins by accusing Mr. Paine of having, in page 20*, part I. of his last publication, misquoted a passage in page 8 of Mr. Burke's *Reflections on the Revolution in France*, and triumphantly asks, which of the *Rights of Man* authorises this ‘libellous misstatement?’ On recurring to the originals, we find that there really is an omission of the first member of a sentence, and also of six words included in a parenthesis, but we must candidly declare, that the sense and meaning does not seem in the least to be altered or perverted. He afterwards proceeds to state certain *truisms*, on which the author of the *Rights of Man* has insisted; and after remarking on his facility of shifting the question, compares him to the magician of Ariosto, who never encountered the enemy on fair ground, ‘but with the assistance of a flying horse came pounce upon you every moment, and was out of sight again before you could make resistance; the only weapon of offence this magician used (adds he) was a book, with which he continually went forth armed; and which was not—any more than Mr. Paine's—the book of Genesis.’

We shall not follow this gentleman in his attempt to support Mr. B.'s doctrines relative to the precise rights acquired by the revolution, nor dwell upon his comparison between dema-

* It is page 23 in our edition.

‘ If any thing so unlikely were to happen, as that a certain number of corrupt boroughs should be the mediate and silent electors of a peer ; and if by a strange juggle we should, in the commonsers returned by those boroughs, and professing to represent them, in fact, behold the delegates of this new peer ; we should say, thank Heaven this is no more than abuse ! for there is no such principle in the British Constitution, as that boroughs should return peers to Parliament ; or that the House of Commons should represent the House of Peers ! Again, if we should behold an *independent* commoner, scorning to be so returned : but who is the patriotic representative of three thousand pounds sterling ? a man who, having by frivolous declamation scraped together sufficient entrance money to gain admission to this debating society, has thus procured a better lounge for his evenings, a wider field for his oratory, and a fairer prospect of becoming corrupt and infamous ;—if we should see one man purchasing a seat in the pit, in order to arraign his better-dressed neighbours, for having paid for their place in the boxes ; still we should bless our stars that these were no principles of our Constitution. Let us turn our eyes from abuses which it is painful to contemplate, though but imaginary.’

"In I know not what century, (the reader can look into Blair's Chronology) but it was after the flood, a spirit of tumult and philosophy is said to have moved upon the face of the waters. Rivers, which had been running quietly within their banks for ages, (through mere want of reflection,) now first discovered that they were in such a state of depravity, as made it necessary to recur to first principles; and rights of waters were making a rapid progress through the globe. It was argued, that this confinement within banks was a restraint they had imposed upon themselves, contrary to the bountiful intentions of nature. They were created fountains, with equal natural rights, and deemed it expedient for the purposes of investigation, to go back to their sources: nor could they see why some particles of water should be oppressed, and impelled, by others no better than themselves: their forerunners, it is true, had been submitting to the same coercion time out of mind; but what was this to them? The rights of living waters were not to be thus controuled and sported away: as to divisions of water into springs, lakes, rivers, &c. these they rejected as mere civil distinctions; and pushed their researches to that time when water came from the hands of its

Maker: what was it then?—Water; water was its high and only title*. From this æra they derived their rights. Now a rumour went, that in the time of Noah, a great aquatic revolution had taken place, and reduced all things to a philosophic level; in this state of affairs then it was resolved by the rivers, that they would be imprisoned within banks no longer; nor be driven head-long in one direction at the arbitrary will of their fountains; but would shed their last drop in asserting the infeasible rights of waters. The Nile, a river of obscure origin, and (as it is not unusual with that class,) always remarkable for its ungovernable temper, and levelling principles, led the way; and Egypt was covered with an inundation. Every cultivated inequality was overwhelmed; and all distinctions levelled: nature was supposed to have resumed her rights; and philosophy contemplated with satisfaction all the grand simplicity of ruin; when lo! the tide of tumult began to ebb: eminences were seen to get their heads above water; the party continued to gain ground; and all things tended to a counter revolution: the Nile retired imperceptibly within its channel; leaving the country oppressed with luxuries, and swarming with monsters, the rank and corrupt produce of this watery revolution.

ART. XXI. *Examination of an Appeal from the New to the Old Whigs, to which is prefixed an Introduction, containing Remarks on Mr. Burke's Letter to a Member of the National Assembly.* By W. Belsham. 8vo. 102 pages. pr. 2s. 6d. Dilly. 1792.

MR. BURKE has been more than once publicly thanked for the services he has rendered the cause of liberty by writing against it; and there is no doubt but his late publications have greatly contributed to this end. His outrageous abuse of the French Revolution (the only attempt at political reform that ever embraced the general interests of mankind) has provoked discussions on the subject, in which the sycophant doctrines of passive obedience and divine right, disguised under other names, not to offend the nice ear of the multitude, have been treated with merited contempt. A number of writers have appeared in this controversy, who have boldly and ably vindicated the Rights of Man, and traced the principles of government to their true source. Among these we may reckon the author of the present performance, who has shown the strange inconsistencies of Mr. B. and the pernicious tendency of his new creed in a strong light. He first makes a few observations on Mr. Burke's Letter, addressed to a Member of the National

* "If we proceed on, we shall at last come out right: we shall come to the time when man came from the hand of his Maker. What was he then? *Man*; *Man* was his high and only title."

P A I N E ' S P A M P H L E T .

Assembly,

Assembly, which, as he properly observes, 'contains little more than a tedious repetition of that loose declamation and virulent abuse which characterised his original publication;' he then proceeds to an Examination of his Appeal from the New to the Old Whigs. This performance, which contains a formal complaint that his parliamentary friends and associates have discarded him from their councils, might have been suffered to have passed unnoticed: but as he has here professed to vindicate his principles and public conduct, on the ground of their perfect conformity to the dictates of reason and justice, independent of authority, Mr. Belsham has been led to consider how far Mr. Burke has succeeded in this attempt. Instead of arguments, however, he has still to follow him through 'a gazette of his wanderings,' in which we find little more than the old story of the political heresy of the French, their abettors in this country, and a whining account of himself, his book, and his friends, the principal ingredient of which is an intolerable egotism. On each of these subjects Mr. Belsham makes a number of pertinent observations; the following extract will serve to convey an idea of the work. P. 35.

'Mr. Burke very deeply laments, that he was not permitted, in the discussion which took place in the House of Commons on the Canada Bill, to expose, in their true colours, the iniquity and absurdity of the new Constitution of France; which, as it was not proposed to establish this Constitution in Canada, was, by the House, as we cannot fail to recollect, deemed somewhat superfluous. "If," says he, "it had been permitted to Mr. Burke, he meant to demonstrate, that the French Constitution was not a comparative good, but a positive evil—that the Revolution in France established neither a Monarchy nor a Republic; but that it was a wild attempt to methodise anarchy, to perpetuate and fix disorder. He proposed to prove, that the present state of things in France is not a transient evil, productive of a lasting good; but that it is only the means of producing future, and, if it were possible, worse evils. He would have shewn distinctly, that what the Assembly, *calling itself national*, had held out as a large and liberal toleration, is in reality a cruel and insidious persecution—that this persecution is not against a variety in conscience, but against all conscience—that it professes contempt towards its object, and unites the opposite evils of intolerance and indifference. He would have shewn, that the universal peace and concord amongst nations, which these common enemies of mankind hold out, was a coarse and clumsy deception. He was prepared to shew the madness of their declaration of the pretended Rights of Man, and the mischievous tendency of all such declarations. He was prepared to shew, that the Assembly had violated every principle of government, just or unjust. In a word, he was ready to shew, that those who could, after such a full and fair exposure, continue to countenance the French insanity, were not mistaken politicians, but bad men. All these

allegations, apparently better calculated for the meridian of St. Luke's than St. Stephen's, he tells us, he was ready, in his place, to support by decisive evidence—by arguments which could not be refuted—by documents which could not be questioned."

' Now, with all possible deference and submission to this great statesman and orator, I conceive that the very same evidence which would have sufficed so decisively to prove all these marvellous positions *in* the House of Commons, would equally avail to establish them *out* of the House. Why then does not Mr. Burke produce his strong reasons? Why, after publishing pamphlet after pamphlet, to the amount, collectively, of six or seven hundred pages, are we still left to guess what these reasons are? These idle and ridiculous vaunts remind one of the story of the traveller who boasted of an astonishing leap, which he pretended to have taken when in the isle of Rhodes; though he positively refused to resolve the doubts of his auditors, by taking such another leap in their presence. And let Mr. Burke talk as loftily as he pleases, it is only from the exploits he actually performs, that we shall give him credit for what he could and would have done in the House of Commons, had he not met with so many unpolite and unpleasant interruptions. Although Mr. Fox, in the debate alluded to, expressly declared, that, on the subject of the French Revolution, his sentiments, and those of Mr. Burke, were far as the poles asunder, describing it in the glowing language of eloquence, "as the most stupendous and glorious edifice of Liberty which had been erected on the foundation of human integrity, in any time or country."—Mr. Burke is willing to believe, "that he did not mean to make the construction of the new fabric the object of his panegyric, but the destruction of the old."—"He did not mean," Mr. Burke tells us, p. 17. "to applaud that monstrous thing, which, by the courtesy of France, they call a Constitution. Far from meriting the praises of a great genius like Mr. Fox, it cannot be approved by any man of common sense, or common information. He cannot admire the change of one piece of barbarism for another, and a worse. He cannot rejoice at the destruction of a monarchy, mitigated by manners, respectful to laws and usages, and attentive to public opinion, in favor of the tyranny of a licentious, ferocious, and savage multitude, without laws, manners, or morals, which insolently endeavours to alter all the principles and opinions which have hitherto guided the world. His mind is made to better things." Formerly, however, Mr. Burke was of opinion, that in all disputes between the people and their rulers, the presumption was in favor of the people. "The people," says he, "have no interest in disorder. When they do wrong, it is their error, and not their crime." And he could quote with high approbation, the Duke of Sully, who says, "Les revolutions qui arrivent dans les grandes etats ne sont point un effet du hazard, ni du caprice des peuples.—Ce n'est jamais par envie d'attaquer qu'elle se souleve mais par impatience de souffrir." Now, these opinions, it seems, are maintained only
by

by those "who are deficient in common sense, or common information." Yet Mr. Burke gravely declares, what no person certainly can gravely hear, "that the virtue of consistency is that on which he values himself the most." II.

ART. XXII. *A Vindication of the Revolution Society, against the Calumnies of Mr. Burke.* By a Member of the Revolution Society. 8vo. 59 pages. Price 1s. 6d. Ridgway. 1792.

IT is here asserted, that Mr. Burke's attack upon this respectable society, originated in its address to the National Assembly, 'on the prospect that the French Revolution gave to the two first kingdoms in the world, of a common participation in the blessings of civil and religious liberty; and on the tendency that the glorious example given in France has to introduce a general reformation in the governments of Europe, and thereby make the world *free and happy*.'

The author boldly vindicates himself and the other members from both the insidious and open attacks of their detractor, whom he styles, not only 'the calumniator of the Revolution Society,' but the 'sarcastic reviler of all the christian charities in the person of the late Dr. Price.'

ART. XXIII. *Rights for Man; or Analytical Strictures on the Constitution of Great Britain and Ireland.* By Robert Applegarth. 8vo. 45 pages. Price 1s. 6d. Richardson. 1792.

MR. APPELGARTH, in this pamphlet, very feelingly, and often very quaintly, laments the spirit of liberty, or as he is pleased to term it of *sedition*, that hath lately gone abroad. This he very charitably attributes to the Americans, who, according to him, endeavour to destroy our excellent constitution, by sowing the seeds of discord among us, in order, if possible, to raise a civil war in the empire, and reduce it to the deplorable situation of the western continent. He warns his countrymen to beware of the new fangled doctrines concerning freedom, and points out the *present unhappy situation* of the United States, as the visitation of heaven upon them for their *rebellion*: '* *Jeshurun waxed fat and kicked*,' 'America has exchanged solid comforts for metaphysical dreams!' '† *How art thou cut down to the ground, which didst weaken the nations!*'

We are told that at the separation of the colonies from the mother country, America 'lost three kingdoms,' and that in regard to Ireland, 'should she hereafter (which God forbid)

* Deut. xxxii. 15.

† Isaiah xiv. 12.

revolt:

revolt: in such case Great Britain would lose one kingdom, but Ireland would lose two.'

We shall not endeavour to analyze this *farrago*, nor attempt to overturn the extraordinary doctrines advanced by Mr. A. such as that in case of a more equal representation of the people, the richest and most opulent *only* would be returned as members to the House of Commons; that in a free government the price of provisions would be enhanced, &c. but shall content ourselves with the following extracts, which will give the reader some idea of the stile and manner of the author.

'The government of Ireland is congenial with that of Great Britain, and equally beautiful. The constitution of each is TRIUNE, and consequently SACRED! and whatever injury either may have received from this *sin-sworn mould*, they seem from impression to have originated in heaven.

BRITANNIA AND HIBERNIA!

'Methinks, I see these divine sisters descending in the clouds from the empyrean! and surely never lighted on this orb, which they scarcely seem to touch, a more delightful vision!—On the smallest insult offered to either, fifty thousand swords must leap from their scabbards in an instant, to avenge the affront; for the age of chivalry is not gone by.

'And the majestic guardian of these sisters! Who shall say his temples shall not be adorned with a crown of gold, and his right hand with a scepter! As the head of three churches, namely those of England, Ireland, and that established in his electoral dominions, he has a claim to a *triple crown*, as justly as a certain high pontiff in Italy.—But as our sovereign is content with one crown only, I urge nothing further on the subject.'

We cannot refrain from quoting the following *grammatical* defence of arbitrary power.

'In the third place, I shall with all due deference speak of our sovereign, or in other terms of the first magistrate of the British empire.

'The word magistrate bears some relation to the Latin term *magister*; from which if we cut out the *gi*, by the grammatical figure called *syncope*, it gives us with propriety our English term, *master*. *Magister* doth not imply *magis*, more, but *ter*, thrice or much more; and alludes, doubtless, to the authority with which the magistrate is invested over the people.—The term majesty too is of the same kind. So far is it from being true, as asserted in France, that the king is the *servant of the people*.'

Having already given one simile, which is parodied from Mr. Burke's Reflections on the Revolution in France, we shall conclude with another, which seems to appertain originally to the author:

'In fine, this grand *triune* constitution, may not unaptly be compared to some stately oak in a forest, which raises its thick branches above the neighbouring trees: its larger roots may be likened to the *genuine electors*, receiving vegetative nutriment or influence

influence from the *lesser fibres*, or non-electing party: the place where these concenter at the foot of the tree, may be compared to the *lower house of parliament*; the *stock or stem* to the peerage, receiving the juices from beneath; and after *filtration* conveying them to the *supreme part*, magisterially crowned with wreathes of *verdant foliage*, which in return by respiration, add life, vigour, and beauty to the whole system.'

ART. XXIV. *The New Plain Dealer; or Freeman's Budgets. No. I. containing an impartial State of the Case between the British Nation, commonly called John Bull, and G. R. with an inside View of an English Prime Minister's Workshop.* 8vo. 96 pages. Price 2s. 6d. Fores.

THIS pamphlet consists of a variety of political essays. The introduction contains strictures on the venality, and abuse of the press, and more particularly of the news-papers; these are followed by a dissertation on the influence of the crown over parliament, in three parts: Part I. On the use and abuse of the royal prerogative: with new tables of, and dissertations on the peerage, as well antecedent as subsequent to the accession of his present majesty. Part II. On the various kinds of governments; of the utility and inutility of parliaments. Part III. Of a numerous standing army in time of peace; of the degeneracy of manners in all ranks of people; of an immense hereditary revenue; of the treasures belonging to the king, and their possible joint effects upon civil liberty, and influence over the public funds, 'forming together,' as we are told, in an advertisement prefixed, 'a comprehensive view of the civil and political state of the nation, with an humble attempt to form a judgment thereupon; and recommending such legal measures to be pursued by the nation at large, as may best prevent the property of the people from being squandered in speculation, and reiterated political debauchery; to secure the monarchy in its due equilibrium to the sovereign, from the danger of ambition and political delinquency in those, who apparently usurp the management of royal honours and public money.'

This publication is promised to be continued as a periodical work.

ART. XXV. *An Enquiry into the Nature, Defects, and Abuses of the British Constitution, with Strictures upon the present Administration.* 8vo. 134 pages. Price 2s. 6d. Jordan. 1792.

THE contest between the people and the crown in a former age, which terminated in the victory of our ancestors, has secured the admiration and the gratitude of their posterity. While Europe was a prey to despotism, this country basked in the

the sunshine of liberty; but according to our author, 'a power equally dangerous with the most flagrant despotism has grown out of it, and has been permitted, by our wealth and our credulity, to extend itself. Expences (adds he) have been incurred in the most wanton manner, until the nation, saddled with a load which is unsupportable, feels the decaying sinews totter under its weight.'

The present publication being written in a loose and desultory manner, is scarcely susceptible of an analysis, we shall therefore content ourselves with transcribing one or two passages.

The first shall contain the author's definition (which by the bye is a very general one) of the British parliament. P. 17.

'Parliament consists of King or first Magistrate, Lords, and Commons. The King has a negative voice in the legislature. He is intrusted with the executive power; and several other powers and privileges, which are called prerogatives, are annexed to this trust. The houses of parliament have their rights and privileges; some of which are common to both, others particular to each. They prepare, and they pass bills; or they refuse to pass such as are sent to them. They address, represent, advise, remonstrate. The supreme judicature resides in the Lords. The Commons are the grand inquest of the nation; and to them it belongs, likewise, to judge of national expences, and to give or refuse supplies accordingly. Thus, by the peculiar privileges belonging to the different branches of the legislature, the theory of our constitution promises the security of good government; and that if one part should at any time usurp, or exercise, more power than the law has given it, or makes an ill use of legal power, the other two parts may, by uniting their strength, reduce this power into its proper bounds, or correct the abuse of it.'

The following quotation contains some just, although severe animadversions: P. 59.

'Foreigners, who have been spectators of the frequent abuse of power in this country, have openly asserted that we have no constitution whatever; but that at one time we talk of the supremacy of Parliament, and at another of constitutional authority; thus by these "transitions exhibiting a nation under the government of temper, instead of fixed and steady principles." Though I do not allow this, I confess the very frequent abuse of our privileges, gives too much reason for the conclusion; and if the constitution is not sufficiently explicit in some parts, it is high time it was made so.

'A government by King, Lords, and Commons, each with distinct and peculiar privileges, legislating and executing laws founded upon fixed principles, forms the basis of our constitution. Where laws have been enacted in violation of these principles, or where powers have been extended, usurped, and exercised, in contempt of these principles, is the object of our next enquiry.

'The first that strikes me is the unequal representation of the people; which, if not contrary to the express letter of our great charter

charter of liberty, is contrary to the sense and spirit of it: which meant clearly to preserve *general* liberty and security both of person and property; but which seems equally to require a fuller explanation, and a perspicuity given it which the æra of its glorious birth, from the nature of the then times and language did not admit of; and which defect, though that charter is specifically good and wholesome, has led to abuses imperceptibly, and accounts for the intemperance of parliament, in extending the evil instead of remedying it: in the first place, by the representation of boroughs and towns, in some instances almost without inhabitants, and in others without any regard to their interest or population; and to the exclusion of the representation of several of the most populous and flourishing towns in the kingdom, contrary to the natural order of things, and opposite to the fundamental object of that charter, creating thereby an aristocratical, in the room of a mixed government; that while the interest of the people has, in a great measure, been unprotected, there has existed a kind of tacit consent, or coalition between the aristocratical part of the nation and the Crown, which has led to the magnitude of the abuses of the latter, while the great interest of the former has secured its own impunity; thus making the great body of the people mere cyphers.

‘ To compleat and secure this tyranny, the House of Commons, early in the reign of George the First, by a vote the most extraordinary and unconstitutional that ever was heard of, made the seats of that House septennial. “ The power of Kings, Lords, and Commons,” said that intrepid writer Junius, “ is not an arbitrary power. They are the trustees, not the owners of the estate. The fee-simple is in us,” (meaning the people). “ They cannot alienate, they cannot waste; when we say, that the legislature is supreme, we mean that it is the highest power known to the constitution; that it is the highest in comparison with the other subordinate powers, established by the laws; in this sense the word supreme is relative, not absolute. The power of the legislature is limited, not only by the general rules of natural justice, and the welfare of the community, but by the forms and principles of our particular constitution.” This usurpation originated from the same source of evil, the predominating influence of aristocracy. The same immortal writer said, “ there is little difference between a seat in parliament for seven years, and a seat for life.”

ART. XXVI. *The Trial of George Rose, Esq; Secretary to the Treasury, for employing Mr. Smith, a Publican in Westminster, upon a late Westminster Election, and not paying him, on which he was on Thursday the 21st of July, 1791, cast in the Court of King's-Bench by a special Jury, in the Sum of one hundred and ten Pounds five Shillings. Taken in Short Hand by a Barrister. 8vo. 64 pages. Price 1s. 6d. Jordan. 1792.*

AN action is here brought by Mr. Smith, in order to recover the sum of 110l, 5s. for the work and labour, diligence and atten-

attention of the plaintiff, from the 21st of Sep. 1789, to the 17th of April following, in discovering and collecting proofs of a multitude of bad votes that were polled for lord John Townshend at a late contested election for the city of Westminster. The plaintiff performed this work at the special instance and request, and under the particular direction of the defendant, Mr. Rose. The defendant promised to pay the sum, but never performed his promise. It was the object of this action to compel him to it.

This trial has been the subject of much speculation, and will probably be of more. Mr. Erskine, who opened the case, waved a great number of observations, that might, he said, have been made by persons disposed to mischief or to malice, as that the defendant might be supposed to have busied himself in that election, because my lord Hood was looked on to be more the friend of government, than his noble opponent; and that the expence was to be paid out of the public purse; conceiving that such imputations would not be very honourable to a secretary of the treasury, and a member of the British senate. Wishing therefore to impute Mr. Rose's conduct to some honourable motive, such as private friendship for lord Hood, or as having it in contemplation to gain information by way of foundation for a bill, then about to be brought into parliament, for making alterations in the mode of electing members of parliament to represent the city of Westminster, he confines his attention to this simple question, Whether Mr. George Rose, of the treasury, no matter from what motives, employed the plaintiff? The case is fairly stated by Mr. Erskine, and the learned judge waving the prudence or good sense that suffered this cause to be brought into public discussion, with candour and uprightness exhibited the whole of the evidence, and the jury immediately found a verdict for the plaintiff, damages, one hundred and ten pounds five shillings, being the whole amount of the demand.

Prefixed to the trial is a spirited address to lord Russel, on Mr. R.'s declaration to Mr. Frost that 'there was something of a prosecution going on with the excise against Smith (the plaintiff in this action) and *as a mark of trust and confidence they had in him, they had interfered and stepped in to serve him.*' A.

ART. XXVII. *Corruption exposed: Being Remarks on the Trial of George Rose, Esq; one of the Secretaries of the Treasury.* 8vo. 32 pages. Price 1s. Johnson. 1792.

THIS pamphlet contains a variety of marked reflections on the conduct of Mr. R. relative to his interference in a recent election for Westminster. This is a charge of a very heinous nature, and it has been fully substantiated we are told, in a late

late celebrated trial, which has in a remarkable degree excited the attention of the public, and is here urged and reiterated under a variety of forms.

To make use of the people's money for the avowed purposes of corruption; to step in between a publican and the excise laws to serve a partizan; and to hire a lawless banditti on purpose to over-awe and intimidate the suffrages of the citizens, are accusations, which deserve a calm, a serious, and a dignified investigation.

After an enumeration of the facts that came out in evidence before lord Kenyon, and the jury summoned on the occasion, it is here asserted, that there is ground for an impeachment:

'An impeachment,' says the author, 'that ought to rouse the national spirit, and stimulate the people of England to call upon the offender for an explanation of his conduct. In the measure of Mr. Rose (continues he) we have before us a glaring example, well ascertained, of the base arts used to prostitute the national spirit, and seduce the virtue and freedom of our fellow citizens. Even before the development of this gentleman's conduct, no man doubted but that the silent and insidious poison of secret influence was put into action against our liberties, but so secretly was this poison administered, so invisible was the mischievous arm which opposed our liberties, that the attack could not with certainty be traced up to any particular aggressor.'

ART. XXVIII. *Impartial's six Letters to the Morning Chronicle upon the public Burdens, and the Means of alleviating them.* 8vo. 50 pages. Price 1s. 6d. Debrett. 1792.

THE editor observes, that 'the real impression these letters have made upon the minds of the public, as well as upon that of the finance minister, who appears to have adopted part of the plan here proposed,' has induced him to collect and reprint them.

The first consists of general remarks on the national debt; the second contains observations on the modes of alleviating the public burdens; the third is on the propriety of reducing the 4 and 5 per cent. annuities to $3\frac{1}{2}$; the fourth on the redemption of the 4 per cent annuities; the fifth on the means of redeeming 17 millions in the course of the year 1792; and the sixth on the reduction of the legal interest of money.

ART. XXIX. *A Letter from a Gentleman in Lancashire to his Friend in the East-Indies, on the Subject of the present War with Tippoo Sultan.* 8vo. 27 pages. Price 6d. Richardson. 1792.

THE author of this Letter, who subscribes himself Carnaticus, and yet acknowledges that his travels have been bounded by

'Ca-

‘ Calais’ here recapitulates the various articles of intelligence, contained in the late public dispatches, and private communications from India.

‘ Were it possible,’ adds he, ‘ at this distance and period, to ascertain the ground you stand on, either the joyful hand of congratulation, or the trembling palm of condolence, would be stretched out towards you. If your end is accomplished by the capture of Seringapatam, we should felicitate you, on your entrance into a path, where little or no intricacy can present, save such as arises from the bones of contention, in dividing plunder. On the contrary, should you be reduced to negotiate a peace, (oh agony of anticipation!) all here who are interested in the event, must shrink at your faded glory, and pity the disgraces which surround you.

‘ To descend to a treaty with a tyrant and usurper, with the miscreant who has tortured, scourged, and poisoned your countrymen, with the firebrand that was to be extinguished, and the savage who was to be hunted down! what an abyss of degradation! that in the act of signing and sealing you must deal out more titles to the many-headed monster, than, with all his atrocity, he has crimes to stain, or vices to satirize.’

ART. XXX. *The Proceedings in Parliament, relative to the Origin and Progress of the War in India, &c. &c. &c. comprehending the Debates on Mr. Hippisley's Motions in the House of Commons, and Lord Porchester's in the House of Lords. Mr. Dundas's India Budget, &c. &c. &c. with an Appendix containing the late Treatise with Tippoo Sultan; Extracts from the Reports of the Secret Committee on the Affairs of India; Copies of all official Information from the London Gazettes; with other Papers, connected with the Subject of the War and Policy of the Treaties. 8vo. 380 pages. Price 6s. Debrett. 1792.*

THE debates in this compilation, which is meant to bring every discussion during the last session relative to India, into one single point of view, are avowedly taken from the parliamentary register. Lord Cornwallis's treaties with the Nizam and Mahrattas, sir Archibald Campbell's communications to the board of directors, &c. &c. have all been for some time before the public. This collection of detached papers, will, however, be very useful to those who are more immediately interested in the events of the present war in India; a war in which, according to the documents now before us, our enemies appear to be formidable, our allies to be faithless; nay, if success should crown our arms, it is the opinion of some able men, that it could not be productive of acquisitions that would defray the expences of the army necessary for their preservation and protection.

ART.

ART. XXXI. *The Speech of Henry Grattan, Esq; on the Address to his Majesty at the opening of the Irish Parliament, 1792; with an Appendix, containing the public Papers and Resolutions of the United Irish, the Committee of Delegates for the Roman Catholics, &c.* 8vo. 62 pages. Price 1s. 6d. Ridgway. 1792.

THE abilities of Mr. Grattan have been long acknowledged to be of the first order. Possessing a bold and commanding eloquence, he delivers his sentiments in language at once masculine and seductive; warm, sanguine, and hasty in his temperament, he utters the boldest truths with the most fearless indifference.

In his late celebrated speech, he begins with a recapitulation of the two late attempts made by the present ministers against the liberties of Ireland; the first, originating in the famous propositions, proved unsuccessful; but the second, which had for its object the influence of Great-Britain in the Irish parliament, has, according to him, become efficient and effectual, for the purpose of securing of a venal majority.

He allows the British constitution to be excellent, but he arraigns the Irish model of it, as the worst possible imitation, differing practically and essentially from the original; a circumstance which could not but be known to a minister who sold the aristocracy, and bought the democracy! He insists, after Mr. Locke, that the executive power acts contrary to his trust, when he either employs the force, treasure or offices of the society, to corrupt its representatives: thus, (adds he) to regulate candidates and electors, and new model the ways of election, what is it but to cut up government by the root, and poison the very sources of public security? Mr. G. then asserts, that a stock-purse was made by the minister, partly out of the sale of peerages, to buy up seats in parliament; that the English government has cramped and fettered the trade of Ireland; that the 'king's letter' has been 'falsified;' and that when the place bill was rejected, a certain right hon. gentleman was in the lobby, with his mouth in every man's ear, and his touch in every man's palm.

We shall here present one or two quotations from some of the most striking passages: P. 4.

'It is now *ten years* since you recovered your Constitution, and *three* since, in the opinion of some, you have lost it. Your present Ministers made two attempts on your liberties; the first failed, and the second has succeeded—you remember the first—you remember the propositions—The people of Ireland would not consent to be governed by the *British* Parliament; an expedient was devised—let the Irish Parliament govern the people of Ireland, and Britain govern the Irish Parliament. She was to do so specifically in those subjects in which she had been most oppressive

oppressive—monopolies of commerce *east and west*. We were to put down the Irish Constitution, in order to put up British monopoly against Irish commerce. The Ministry who conducted this trick, took care to make the Irish advance by a certain number of propositions, under an assurance that the Irish Cabinet would to an iota accede, and they made the Irish Parliament give an additional revenue on the faith of that accession. They then suffered the Propositions to be *reversed*—turned them against the country from which they were supposed to proceed, and made them fatal at once to her Constitution, and to her Commerce. Of the individuals concerned in the business, some had pledged themselves against an iota of alteration: they broke their honour. The Irish Minister was pledged to a specific system: he prevaricated; in the attempt on her liberty, he was a violator; in taking her taxes, a *swindler*. This measure was defeated by the influence principally of that part of the Aristocracy, who refused to go through the bill, and *who have been dismissed*. They who made the attempt, have been advanced and rewarded. The path of public treachery, in a principal country, leads to the block; but in a nation, governed like a province, to the helm.

‘ The second attempt was modelling of the Parliament. In 1789, fifteen new salaries, with several new pensions to the members thereof, created at once, and added to the old over-grown parliamentary influence of the Crown. In other words, the expenditure of the interest of half a million, to buy the House of Commons; the sale of the Peerage, and the purchase of seats in the Commons; the formation of a stock-purse, by the Minister, to monopolize boroughs, and buy up representation.

‘ This new practice, whereby the Minister of the Crown becomes the common borough-broker of the kingdom, constitutes an offence so multitudinous, and in all its parts so criminal, as to call for radical reformation, and exemplary punishment. Whether the persons concerned be Lord Buckingham, or his Secretary, or those who became the object of his promotion, because they had been the ministers of his vices; it was a conspiracy against the fundamental laws of the land, and sought to establish, and has established, in the place of a limited monarchy, a corrupt despotism: and if any thing rescues the persons so concerned from the name of TRAITORS, it is not the principles of law, but its omission, that has not described, by an express provisionary statute, that patricide of which these men, in intention, and in substance, are guilty. They have adopted a practice, which decides the fate of our Parliamentary Constitution. In vain shall we boast of its blessings, and of its three estates, the King, the Lords, and the Commons, when the King *sells* one estate to *buy* the other, and so *contaminates* both. The Minister has sent one set of men packing into the Peers, and another set of men packing into the Commons: and the first he calls the hereditary council, and the latter, the grand council of the nation; and both, that once great and august institution, the Parliament. Such a condition, I say, puts the Constitution of Ireland not below a republic, but below any other form of genuine and healthy Government. It is not mixed

mixed monarchy, with parts happily tempered, and so forth, the rant of grave and superannuated addressees; but a rank, and vile, and simple, and absolute Government, rendered so by means that make every part of it vicious and abominable; the executive, who devours the whole, and the other two parts, who are thus extinguished. Of such a constitution, the component parts are debauched by one another. The Monarch is made to prostitute the prerogative of honour by the sale; the Lords, by the purchase; and the Commons prostitute their nature, by being the offspring, not of the people, but of a traffic; and prostitute themselves again by the sale of their votes and persons.'

'P. 7. By this trade of Parliament, the King is absolute—his will is signified by both Houses of Parliament, who are now as much an instrument in his hand, as a bayonet in the hands of a regiment. Like a regiment, we have our Adjutant, who sends to the infirmary for the old, and to the brothel for the young; and men thus carted, as it were, into this House, to vote for the Minister, are called the Representatives of the People.—Suppose General Washington to ring his bell, and order his servants out of livery to take their seats in Congress. You can apply this instance.

'We have read a description of the late National Assembly of France. I can suppose something more degrading even than the picture—suppose an Assembly, not ruled as it was suggested by a Club of Jacobines, but by a Swiss Major, who robbed the Treasury of France, and bought the Assembly. You can apply this instance.'

'P. 26. What is the case of Dr. Kirwan? That man preferred our country and our religion, and brought to both genius superior to what he found in either: he called forth the latent virtues of the human heart, and taught men to discover in themselves, a mind of charity, of which the proprietors had been unconscious; in feeding the lamp of Charity he had almost exhausted the lamp of life; he comes to interrupt the repose of the unjust, and shakes one world with the thunder of the other; the preacher's desk becomes the throne of light; around him a train; not such as crouch and swagger at the levees of princes, nor such as follow the procession of the viceroys; horse, foot, and dragoons: but that wherewith a great genius peoples his own state; Charity is in extacy, and Vice in humiliation; not as with you in cabinet against the people; but in humiliation, vanity, arrogance, and faucy, empty pride, appalled by the rebuke of the preacher, and cheated for a moment of their native improbity and insolence.

'What reward? St. Nicholas within, or St. Nicholas without. The curse of Swift is upon him to have been born an Irishman, to have been a man of genius, and to have been made for the good of his country. Had this man, instead of being the brightest of preachers, been the dullest of lawyers; had he added to dullness venality; had he aggravated the crime of venality by his senatorial situation, he had been judge; or had he been born a blockhead, bred a slave, and trained up in a great English family, and handed over as a household circumstance to the Irish Vice-

roy, he had been an Irish bishop and an Irish peer, with a great patronage, perhaps a borough, and had returned members to vote against Ireland; the Irish parochial clergy must have adored his stupidity, and deified his dulness. But under the present system, Ireland is not the element in which a native genius can rise, unless he sells that genius to the Court, and atones by the apostacy of his conduct for the crime of his nativity.'

ART. XXXII. *A short Account of the Affairs of Ireland during the Years 1783, 1784, and part of 1785. In a Letter from a Clergyman in Ireland to his Friend in America.* 8vo. 82.p. Price 1s. Debrett. 1792.

IN this letter are detailed the history of the commercial propositions; an account of the unhappy quarrel between Mr. Grattan and the late Mr. Flood; the struggles of the Irish nation to obtain a reform in parliament; the proceedings of the volunteer delegates; the endeavours to procure for the Irish catholics the right of voting at elections, &c.

Among a variety of miscellaneous remarks, we learn that the price of boroughs, since Ireland has obtained what has been termed *a free constitution*, 'has encreased one third,' and that government has of late promoted the interest of her trade, 'upon the same principle that it is the interest of a hog-feeder to make the animal as fat as possible which he is preparing for the knife.'

ART. XXXIII. *A Letter on Tithes, to Arthur Young, Esq; Author of the Annals of Agriculture, with his Remarks on it; and a second Letter in Answer to those Remarks.* 8vo. 26 pages. Price 1s. Cadell. 1792.

THIS letter was written in answer to certain remarks on the 'impolicy,' as well as 'slavery' of tithes, by Mr. Young, in his *Annals of Agriculture*. The author wisely abandons the *jure divino* right of imposing tithes for the maintenance of the clergy, and considers them merely 'as the property of the state, appropriated to the maintenance of the ministers of the established church.'

In this point of view, he defends them as he would any other civil regulation; but at the same time seems to acknowledge that they operate as a check upon improvement, and produce an infinite number of disputes between the clergy and their parishioners; nay, he expressly admits 'that there are inconveniencies attending this sort of property in its present shape, both to the payer and the receiver of tithe;' and 'that it would be very desirable if a proper substitute could be found for it.' What more can the warmest advocate for the abolition

abolition of tithes demand? We shall conclude this article with a short quotation from Mr. Young's reply:

'In making a few observations on his essay, I cannot desire to place the question in a proper or more judicious light than this gentleman has himself done, by stating tithes to be the *property of the state*; that admission, a very important one, seems at once to justify me, in representing tithes as a *tax*; for that property which is at the disposition of the state, and *appropriated to the maintenance* of certain orders of *men*, is unquestionably a tax, whether in the shape of tithes for the clergy; of customs and excises for soldiers and sailors; of poundage for collectors, or of tolls for passing through gates. Whatever is raised on the public by the authority of the state, must be to every intent and purpose a tax: as to the epithets which I may have given to this tax, I beg leave to bring the reader's recollection, that I never made any distinction between tithes paid to the laity, and those paid to the clergy; the former are undoubtedly as *odious* as the latter.'

s.

ART. XXXIV. *An Essay on Duelling. Written with a View to discountenance this barbarous and disgraceful Practice.* 8vo. 43 pages. Price 1s. Debrett. 1792.

THE author commences with an inquiry into the origin of duels, which he traces to the trial by combat of the feudal ages; and proceeds, by the common arguments, to impress his readers with a proper sense of the enormity of the crime of taking away the life of a friend or benefactor on some trivial or imaginary offence. He shows, that each individual is protected by the laws of the country; and that the contest by a pistol is very far from equal, some being greatly superior to others in the management of that weapon. He observes, that it is absurd to enforce the rules of *politeness*, which are in general composed of *ridiculous grimace*, by so severe a penalty as that of death; and that the Greeks and Romans, who were refined people, were ignorant of the practice. p. 38.

'The systematic duellist is one of those monsters, whom Nature, in her wrath, now and then produces, in order to exhibit the height of human profligacy. He is a wretch, without shame, without morality, without religion; in whose breast every degrading passion is constantly in action, and propelling him to the vilest and most nefarious purposes. His heart is uniformly callous to the softer emotions of pity and forgiveness, and all the faculties of his soul are perverted and contradictory. His only glory consists, in rendering himself contemptible, and others miserable. He prides himself on the numbers he has murdered in cold blood, and the many families he has plunged into affliction, or want; and is ever on the watch for some unfortunate victim to add to his trophies. A highwayman, who, urged by the sharpest misery and distress, by the keenness of unavoidable poverty, by the wan and meagre countenance of his wife, by the piercing and irre-

sistible cries of his hungry and emaciated children, forcibly extorts a solitary shilling from another, is condemned by the laws to suffer an ignominious death; whilst he, who gluts himself with innocent blood, who desolates without provocation, is tamely permitted to fatten on his crimes, and is even regarded by some as a man of high courage, and of a nice sense of honour. O Justice! how long wilt thou suffer thine institutions to be invaded? How long wilt thou allow vice to reign unmolested? How long wilt thou refrain from letting thy hand fall on that head, which has so deliberately solicited, so repeatedly invoked, thy vengeance? On a wretch, whom mankind ought, with one common assent, to extirpate; for he, who has broken through the laws of society, who has trampled on every moral and social obligation, ought not to be benefited by those privileges, or to receive that protection, to which an observer of them is entitled.' D.

ART. XXXV. *A Letter to every Housekeeper in London, on behalf of Parochial Industry Schools, for every Child who has no other Opportunity of receiving any Instruction in the several Duties of Life. From a Citizen of the World.* 8vo. 15 pages. Price 6d. Rivingtons. 1792.

THIS sensible letter deserves attention, and it were to be wished, that a day-school, in which every child would be admitted, whose parents came under the description of poor, could be established in every parish. M.

ART. XXXVI. *A Translation of the New Testament; by Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge.* 3 vols. in 8vo. Price 1l. 1s. in boards. Deighton. 1791.

ABOUT three years ago Mr. Wakefield gave a *New Translation of those parts only of the New Testament which, according to him, are wrongly translated in our common version.* He now gives a *Translation of the Whole New Testament, in two volumes; with a third volume, containing the dedication, preface, a list of subscribers, and notes.* We shall begin our review by these; as they will give to the reader a fair view of the author's object, and his method of pursuing it.

The dedication is a pretty compliment to the Rev. Robert Tyrwhitt; to whom the author had before inscribed *the Elements of his present work.*

The preface, like all the author's prefaces, is written with much animation, and some degree of acrimony.

'I shall not (says he) take up my own time, or that of my readers, in urging the expediency and utility of an amended version of the scriptures. Learned and ingenious men of all persuasions have agreed in the wisdom of this measure... and, though

though it be true, that some equally distinguished for learning and ingenuity, have pleaded the little necessity, and indeed the danger of a new version of the scriptures; those writers, to the best of my knowledge, have earned no reputation from their *theological* pursuits. . . . I shall forbear employing any terms of severity on this occasion; . . . but I must beg leave soberly to give my opinion, that such writers espouse principles the most absurd imaginable in themselves, and the most ruinous in their tendency.'

The rules which Mr. W. prescribes to himself are, 1. To adopt the received version upon all possible occasions; and never to supersede it, unless some low, obsolete, or obscure word, some vulgar idiom, some coarse or uncouth phrase, some intricate construction, some harsh combination of terms, or some misrepresentation of the sense, demanded an alteration. 2. To make his translation as completely *vernacular*, as is consistent with those inducements to variation specified above. 'I cannot (says he) admire the prevailing practice of banishing significant and native phrases from our compositions, to make room for a pompous verbosity from the vocabulary of Rome.' —It is rather astonishing that Mr. W. did not observe, how widely himself here deviates from his own rule. Out of about a score of words, which compose the above sentence, there are at least one half of them taken from the *vocabulary of Rome*: and, indeed, if we ever attempt, as the Germans are doing, to establish a mere vernacular phraseology, we shall soon have, instead of one of the most copious and energetic, one of the weakest and poorest languages in Europe.

Mr. W. acknowledges, that his present version differs in a variety of instances from the specimen which he published a short time since: but so far is he from considering that as a disparagement, that he esteems it the greatest praise in any man to show himself changeable according to the convictions which present themselves.

'I sometimes (says Mr. W.) omit redundant phrases, not suited to the genius of our own tongue.—A translator, I apprehend, then most effectually performs his duty, when, with all fidelity to the words of his authors, he expresses their ideas as they would have expressed them in his times, and in his language.'

We perfectly agree with Mr. W. in this; but we think he has not always paid sufficient attention to the rule.

Our author never could approve of what are called *liberal translations* of the scriptures; as being calculated, he thinks, to weaken the dignity and efficacy of the sacred writings, and expose them to ridicule and contempt. He will not, however, pass any sentence upon the respective merits of his predecessors; as his plan, he thinks, will sufficiently show his opinion of their performances. 'Indeed (says he) I differ from the generality of them so essentially, that my disapprobation would

be no dispraise in the opinion either of themselves or their admirers.'

Mr. W. acknowledges himself indebted to Dr. Symmonds, and wishes that more of the learned laity would follow his example.

'In this view (says he) the severest reprehension is due to the anonymous author of a pamphlet, generally ascribed to the *Bishop of St. David's*, for his acrimonious ridicule of the professor's work. It is not creditable in the *clergy* to throw any obstacles in the way of scriptural information. It is their duty rather to encourage the *laity* to step forward in this glorious cause, whose zeal in the common faith is liable to no misconstruction.—The damps of tyranny, and the mists of priestcraft, are daily dispersing before the beams of knowledge, and the gales of liberty. Light is bursting from a thousand openings of the sky: and the standard of freedom is rearing through the universe. Weep, ye instruments of bigotry! tremble, ye oppressors of mankind! The desolation of your empire is at hand.'

The author also expresses his obligations to Boyer, Markland, and Pearce; 'whose commentary appears to be very unjustly undervalued.'

Mr. W. with reason thinks, that Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ is improperly rendered *The New Testament*. 'It is with reluctance (says he) that I make a sacrifice to prescription and vulgar prejudice in retaining the customary title.—This book should be permitted, at length, to receive its proper title—THE NEW COVENANT.'

The author is aware, that some passages of his translation will please neither the *orthodox*, nor the *Socinian*. Here he gets into a controversy with Mr. Burgess, and treats him rather cavalierly.

'This (says he) reminds me of the extraordinary concern and surprize, which I felt at the confident and dogmatical language, in which so good a scholar as Mr. BURGESS [has] imprudently delivered himself upon some texts of scripture, in a late sermon before that nurse of the true faith, *The university of Oxford*. The arguments brought forwards by Mr. Burgess, are not, indeed, worthy of serious *confutation*.'

Nevertheless, Mr. W. enters into a *confutation* of one of them, and, we think, with great success. It is an argument in favour of Christ's divinity, and consubstantiality with the Father, drawn from these words, *I and my father are one*.

'Should you ask (says our author) Mr. B. for an interpretation of these words, he will refer you, with the utmost cordiality, to the Jews of those days, for an explanation of our Saviour's meaning. Curious enough! The *scribes*, and *lawyers*, and *pharisees* (the great church-men of their days) are to be, forsooth! our expounders and guides in the gospel! those very men, who are reproached, in every page* of the sacred writings, by our

* This is too strong painting.

Lord himself, for their *blindness*, and *ignorance*, and *prejudice*, and *malignity*!—To what unaccountable absurdities can certain habits and attachments carry, otherwise intelligent and learned men! Yet, should you demur at this tribunal, you would be charged with conceit, and prejudice, and a torturing of the scriptures, and twenty other similar qualities: charges, which appear to great advantage in the mouths of the *orthodox*. How long will the world bear this insolence?’

Mr. W. then gives his own explanation of the text in question; *I and my father are one*: that is, “We are, in this respect, *one* and the *same thing*.” and, after supporting his interpretation by two parallel passages, John xvii. 20, and 21. and 1 Cor. iii. 8. he triumphantly exclaims:

‘Does Mr. B. take any notice of these texts?—None at all. Now, I call upon him to reply to this argument, in the name of learning, morality, and religion; and of every thing that scholars, and men, and christians hold dear.—The complacency and assurance, with which *churchmen* advance arguments, that have been confuted again and again—almost petrifies me with astonishment. But, indeed, it is possible, that we expect too much from poor human nature*, when we suppose her capable of attending to the still voice of religious truth, amidst the noise and bustle of an elevated station; when we call upon her to direct her eye to this simple object, encompassed by the glare of dazzling preferments and expectations. Nor could any consideration have induced me, on this occasion, to waste one syllable in this hopeless cause, productive to us of nothing but abuse from the vilest scribblers in periodical publications†, wretches unknown to genius, discarded by science, and lost to virtue! but a real respect for the talents of Mr. B.—He knows best, how far he has impartially and earnestly studied the *scriptures*, as he would study any *other* author, at an *early* period of life: nor would I presume to judge any man living in this respect: *to his own master he must stand or fall*: but I must be allowed to say (and the best authorities will support me in the assertion) that his *present* situation is not very favourable for a sober investigation of the doctrines of the gospel.

‘*Discite, non inter lances, mensasque nitantes, &c.*

‘Those who are basking in the sun-shine of preferments ought not, and shall not withhold from us the cold consolations of philosophy.’

Our author next turns to Mr. Gibbon, whose pretensions, even as an historical *compiler* and *essayist*, he altogether denies.

‘Who,’ says he, ‘can describe the insolence and dishonesty of sneering at christianity, in one whose writings abundantly

* We are of opinion that the author does not do justice to *poor* nature; we believe that her voice is the voice of *religion*, though not always of *orthodoxy*.

† We should think that a philosopher would despise, rather than abuse the *scribblers* in periodical publications. What follows is unworthy of a scholar as well as of a christian; and must have dropt from Mr. W.’s pen in a fit of peevishness.

evince a turn of mind utterly disqualified for a dispassionate consideration and discussion of moral or religious subjects? Besides, I have no doubt of his total ignorance of the *phraseology* of the scriptures: in which case, let his other information be what it will, he cannot form a just estimate of the report of the gospel-writers. And if the finest historians of antiquity deserve the character, which their contemporaries gave them, and which all posterity has confirmed, it is not possible that a style, totally opposite to theirs, can be the style suited to the subject.'

The author next gives us a short account of the principal oriental versions of the New Testament, which he has, at one time or other, almost entirely read through, and which he uniformly consulted during the execution of his translation.

The Syriac version in the London Polyglot is, he says, executed with great fidelity to the original. 'It has all the simplicity of diction, which is so observable in the writers of the New Testament themselves, and in the earlier compositions of the Old Testament, and, on that account, is probably of high antiquity.—He seems not to have consulted the Philoxenian version.

'The Coptic version has a claim to almost the very same character in every respect as the Syriac, abating a few extravagancies; and yet the diversities are so numerous and striking, as to shew very clearly, that one was not formed from the other, but had its separate original. David Wilkins is not every where accurate in his *Latin* representation of this version.

'The Æthiopic version is extremely different from all the rest, and was probably framed by mss. unconnected with those from which the rest were derived. As the language too is, and has been but little known, this version probably remains, as far as it is perfect, in its original state. It very often gives the *sense* of the original rather than the *words*, seems to have been executed by some shrewd and intelligent person, and is, in my opinion, very valuable and important.'

Of the Arabic version our author seems to have no great opinion; and still less of the Persian.

Follow what Mr. W. calls *rules of criticism*; but which, with more propriety, he might have called *sources of corruption*, and variety of reading.

The first of these is similarity of words and letters.—The second, ignorance of transcribers.—The third, imaginary deficiencies of meaning.—The fourth, a desire of uniformity in *numbers* and *cases*.—The fifth, one fault introduced by another.

'Variations (Mr. W. thinks) have arisen from the mere carelessness of transcribers, in very early periods, in those copies from which these mss. were taken. In this case nothing but *conjecture* can remedy the grievance.'

The list of subscribers takes up ten pages of this volume, and the notes 232 pages.—To these we shall have occasion to recur in a future number: we will conclude this with a specimen

men of the differences between Wakefield's own two versions; which, in some instances, are striking.

‘ Matth. i. 19. FORMER VERSION.

‘ Upon this, Joseph her husband, being a righteous man, but not willing to expose her, resolved to dismiss her privately.

‘ NEW VERSION.

‘ Upon this Joseph her husband, being a righteous man, but unwilling to expose her to shame, determined with himself to divorce her.

‘ Matth. ii. 2. FORMER VERSION.

‘ . . . for we saw his star at its rise.

‘ NEW VERSION.

‘ . . . for we have seen his star rise.

‘ Matth. vi. 27. FORMER VERSION.

‘ Which of you, by his anxiety, can add a single cubit to his age ?

‘ NEW VERSION.

‘ Which of you, with all his anxiety, can add a single cubit to his life ?

‘ Ib. ver. 34. FORMER VERSION.

‘ Be not anxious, therefore, about the morrow : for the morrow will be anxious about the things of itself. Let each day be satisfied with its own evil.

‘ NEW VERSION.

‘ Be not therefore anxious about the morrow : for the morrow will have trouble of its own. Sufficient for each day is the evil thereof.

‘ Matth. viii. 11. FORMER VERSION.

‘ . . . shall sit down to meat.

‘ NEW VERSION.

‘ . . . will sit down at table.

‘ Matth. xviii. 1. FORMER VERSION.

‘ . . . which was the greatest.

‘ NEW VERSION.

‘ . . . which would be the greatest.

‘ Mark i. 13. FORMER VERSION.

‘ . . . was tempted by Satan.

‘ NEW VERSION.

‘ . . . was tried by Satan.

‘ Mark iii. 21. FORMER VERSION.

‘ And when his relations heard this, they went out to secure him, for they said : he is rash, even to madness.

‘ NEW VERSION.

‘ And when his own family heard of it, they went out to secure him : for some had told them, that he was gone out.

‘ Mark iv. 5, 6. FORMER VERSION.

‘ . . . and it sprang up immediately ; and when the sun was up, because it had no depth of earth, it was scorched.

‘ NEW VERSION.

‘ . . . and they sprang up soon, because they had no depth of earth, and, when the sun was up, were scorched.’

[To be continued.]

ART. XXXVII. *Curfory Remarks on an Enquiry into the Expediency and Propriety of public or focial Worfhip; refpectfully infcribed to Gilbert Wakefield, B. A. late Fellow of Jefus College, Cambridge.* By Eufebia. 8vo. 21 pages. Price 6d. Knott. 1791.

THIS female advocate for public worfhip replies to Mr. Wakefield, in fubftance, as follows:

The promise of our Saviour, "If two of you fhall agree on earth as touching any thing they fhall ask, it fhall be done for them of my father," is an evident authority for focial prayer. We have an example of it in John xvii., where it is afferted, that the difciples were prefent, and it is exceedingly probable, that they attended to their mafter's prayer with lively emotions of gratitude and affection. The Acts of the Apoftles afford repeated instances of their joining in religious homage. Acts i. 14, 24; iv. 24; vi. 6; xii. 5, 12; xiii. 3; xiv. 23; xvi. 13, 16; xx. 36; xxi. 5:—In 1 Cor. xiv. 13, &c. St. Paul fpeaks of praying with his underftanding, and not with tongues, that the church may be edified, and the unlearned hearer fay amen. The rebuke of our Lord to the vain repetitions and long prayers of hypocritical pharifees, taken in its connection, feems merely intended to censure oftentation in private prayers. With refpect to the expediency and utility of public worfhip, it is evident, that the bulk of mankind, engroffed by inferior concerns, are incapable of a religion entirely intellectual. Even a mechanical devotion, a mere performance of external duties, may have a reftaining effect upon the conduct. If, to avoid the appearance of oftentation, all outward expreffions of devotion were to be difcouraged, piety would want the prevailing recommendation of example, and religion be reduced to a mere fystem of morals. The majority, by giving up all exterior means of generating devotional affections, would foon ceafe to give themfelves any concern on the fubject. Much improvement and confolation are actually derived by multitudes from religious exercifes; and to deprive them of thefe benefits would be injudicious and unkind.

There is nothing in prayer itfelf irrational; though it can have no effect upon the Supreme Being, it may be one of the links in the great chain of caufes and effects, and by giving rife to pure and pious fentiments be productive of the moft beneficial confequences. A number of fellow creatures voluntarily afsembled to offer their united homage to their Maker has nothing in it ludicrous or irrational. Religious institutions, like every thing elfe, are liable to abufe; but this is no proof of their inexpediency. Where real benefits may be derived (admitting that fome degree of fuperftition is commonly mingled with

with the forms of religion,) shall we rend the garment, in stripping off superfluous ornament?

The piece is agreeably written, and does credit to the understanding as well as the heart of the author.

ART. XXXVIII. *A Defence of public or social Worship, in a Letter addressed to Gilbert Wakefield, B. A.* By James Wilson, M. A. 8vo. 34 pages. Price 1s. Brown. 1792.

MR. WILSON'S reply to Mr. Wakefield may be thus analysed.

It is properly inferred from various passages in the New Testament, that Jesus Christ was a friend to private devotion; but it appears also, that he was not deficient in the performance of public duty, for he often went into the temple where the people met to worship God. When incense was presented on the altar, the people were engaged in prayer. Luke i. 8—10; Acts iii. 1. It does not appear, that any form of prayer was used in the temple, or that any person was appointed to lead the devotion of the multitude: every one it seems offered up his own petitions, but still their worship was public, and probably some spoke so loud as to be heard by those who stood near; as it is represented in the parable of the Pharisee and Publican.

The Jews in their synagogues were chiefly employed in reading and hearing the law, but prayers made a part of their worship. The Jews have at present eighteen prayers, which they say were composed and instituted by Ezra; mention is made of them in the Mishna, as old settled forms, and there is no doubt that they were used in our Saviour's time, and consequently that he joined in them when he went into the synagogue as he did every sabbath day. Many of their stated forms are in the plural number. Though it might not be improper to say, in private devotion, *Our Father*, &c. it is not very probable that Christ would have prescribed the plural form of expression, if he had meant to discourage social worship. In his own private prayer, he said, *O my Father*, Matt. xxvi. 39. The Lord's prayer, except only the petition, "forgive us our trespasses, &c." is compiled from the Jewish liturgies. See Whitby on Matthew vi. 9.

If it be admitted, that the Jews recited the scriptures, and sung hymns, as acts of praise and thanksgiving, and if such be allowed to be reasonable, why should it be less decent or expedient to express the same sentiments in the form of social prayer? Is there more ostentation in an act of prayer, than of praise? If such may be properly performed by a few individuals, "when the occasion may call for it," why not statedly in a congregation? Worship is the duty of all; and if it be proper in a small assembly, it must be in a large one. Jesus Christ
reproved

reproved hypocrisy, ostentation, and vain disputation; but worship, public as well as private, may be conducted without these. While we prune the tree let us not injure the trunk; while we trim the lamp, let us not extinguish the flame. All that can be fairly inferred from our Saviour's doctrine to the Samaritan woman (John iv. 20, &c.) is, that it is of no importance where men offer up their prayers, provided they do it in sincerity.

The apostles appear evidently to have offered up an united prayer when they elected a successor to Judas, Acts i. 24, &c. It is afterwards said, *that they all continued with one accord* in prayer and *supplication*; which shows, that their prayer was social, and that they did not confine themselves to thanksgiving. Other proofs may be given of the existence of social prayer among the followers of Christ, Acts ii. 42; xii. 5, 12, &c.

Jesus Christ has, with respect to religion, laid more stress upon the end than the means. These he has left to our own discretion, and the influence of those circumstances in which we are placed. "Nothing could make that right which is wrong in its nature; and nothing could make that sinful which is beneficial in its tendency. If public and social worship be useful to society, it must be the command of heaven, and no positive injunction could warrant us to destroy it." Prayer, in general, is natural and useful; and public worship may be performed in a decent and beneficial manner, and has many peculiar advantages. "How decent and how wise is it to return thanks for the blessings which have descended upon us in common! When we address God in social worship, as his children, we are taught to consider one another as brethren, and instructed to exercise all benevolent affections."

We have given so full an analysis of the replies which have been made to Mr. Wakefield's pamphlet, in justice to the important subject of the controversy; and to enable our readers to take an easy retrospect of the whole argument, as far as it is at present advanced.

ART. XXXIX. *A Discourse preached before the University of Cambridge, on the second Sunday in Advent, December 4th, 1791.* By John Barlow Seale, D. D. F. R. S. Fellow of Christ's College. 4to. 14 pages. Price 1s. Rivingtons, 1792.

THE business undertaken in this discourse is, to solve the difficulties attending the christian history urged by Mr. Gibbon and others, that the apostles appear to have entertained an immediate expectation of the end of the world. In order to prove, that Christ himself gave no encouragement to such an expectation, Dr. Seale assumes it as a postulate, that our Saviour

Saviour in those passages which may at first view have this aspect, made use of the analogical mode of reasoning. When, in his prophetic capacity, he meant to establish in the minds of his disciples a belief of some remote event, he did it by predicting a similar event, which was to come to pass within the term of their observation; whence the accomplishment of the latter, would become to them a sign and assurance of the accomplishment of the former. Upon this idea our preacher attempts to account for our Saviour's declaration, Matthew xvi. 27, 28. P. 4.

'27. The Son of Man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works.

'28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.

As if he had said, The truth and reality of what I declare concerning the *greater* day, rests on the truth and reality of what I declare concerning the previous day of my coming. If in the punishment of bad men, and the consolation of the good, I then afford you a proof of the exercise of my regal supremacy and judicial power, let this induce you to expect a day of final retribution, in which my supremacy and judicial power shall extend to the whole world. A prediction, thus connecting what would be soon visibly fulfilled, with what must be hereafter, appealed most forcibly to docile and unbiassed minds; and we cannot devise a more satisfactory form, in which a test of his divine prescience would be proposed. The *sign* was at hand. It was to be ratified within the experience of persons then alive. If they found the words relating to *one event* exactly verified in the calamities which accompanied the siege and capture of their city, they would have the best reason to be prepared against *the other*. If some, which were standing there, did not taste of death, till they had been witnesses of this awful visitation, they would surely be disposed to believe all that the gospel declared concerning the more tremendous scene of the last day.'

In like manner Dr. S. supposes the xxivth chapter of Matthew to refer entirely to the destruction of the Jewish state and nation, and to be intended as a prophecy preparatory to the prediction of the similar event of Christ's coming to judgment. To obviate the objections which might be raised against his hypothesis, Dr. S. remarks, that the terms in which the coming of the Son of Man is described in Matthew xxiv, do not necessarily imply his actual personal appearance; and that they are such as had already been made use of by the prophets, as descriptive of national calamities. The sum of his argument is, that Christ, in his prophetic character, gives his disciples, in his prediction concerning Jerusalem, an antecedent sign—not merely a type, but a pledge, on which they might

might ground their persuasion of the certainty of a day of final judgment.

The solution is ingenious; but whether it be such as would naturally present itself to an unbiassed reader of the gospels, or such as will fully obviate the difficulty in question, we shall not take upon ourselves to determine.

ART. XL. *God manifest in the Flesh. A Sermon preached at High Wycombe, Bucks, on Sunday the 25th of December, 1791.* By William Williams, Curate of All Saints, High Wycombe. Published by Request. 8vo. 28 pages. Price 1s. Deighton. 1792.

THIS ingenious advocate for the doctrine of the Trinity, to detect the 'unhappy wanderings' of a Clarke, and to refute 'the petty cavils' of a Priestley, substantiates its truth by a long string of scripture quotations, among which the first is that, which to ordinary apprehensions it would seem most probable an Unitarian would place at the head of his list of authorities: 'I am the Lord, and there is none else, there is no God, besides me.'—A writer who can deduce such a conclusion from such premises, need not despair of proving any thing—at least to his own satisfaction.

ART. XLI. *A Sermon preached at All Saints, High-Wycombe, Bucks, on Sunday, January 1st, 1792.* By William Williams, of Worcester College, Oxford, Curate of the said Church. 8vo. 29 pages. Price 1s. Deighton. 1792.

FROM the parable of the Prodigal Son, this preacher, at the opening of the year, warns his hearers to prepare themselves by repentance for death and eternity. The discourse has little to recommend it, except its seriousness and solemnity.

ART. XLII. *A Sermon preached on Sunday, October 2, 1791, at Tring, Herts, for the Benefit of the Sunday Schools.* By Michael Dupré, M. A. Afternoon Preacher of Tring; and late of Pembroke College, Oxford. 8vo. 31 pages. Price 1s. Cadell. 1792.

IF this discourse advance little that is new on a subject which has of late been frequently discussed, it represents in clear and forcible language the benefit of Sunday schools; and does no discredit to the abilities of the author, who modestly supplicates the candour of the public to his first publication.

ART. XLIII. *A Sermon preached by the Rev. E. C. Willoughby, on his renouncing the Errors of the Church of Rome.* Published by

by the Desire of his Friends. 8vo. 22 pages. Price 1s. 6d. Rivingtons. 1791.

THE principal errors of the Church of Rome are in this discourse enumerated and refuted; the right of private judgment is asserted; and the excellence of the doctrine and worship of the church of England is explained. On the latter topic, this new convert is so zealous, that he acknowledges this church to possess the strongest evidence of divine verity, and adds, 'No illiberality of sentiment has ever disgraced her doctrines; ever charitable and humane, she has never formed a wish to take the words of justice from the Almighty to fulminate eternal damnation against her dissenting brethren. She has never imposed on her votaries an article of faith not to be found in the sacred writings, or suppressed any that was.'

ART. XLIV. *Reflections on the Character and State of departed Christians: in a Sermon, occasioned by the Decease of the Rev. Caleb Evans, D. D. Pastor of the Baptist Congregation, Meeting in Broadmead, Bristol; and Senior Tutor to the Academy in that City. Preached in Cannon-street, Birmingham, September 4, 1791.* By Samuel Pearce. 8vo. 32 pages. Price 6d. Knott. 1791.

AN affectionate tribute to the memory of a man, who appears to have been a distinguished ornament of the religious body to which he belonged, and to have supported with reputation and usefulness the important characters of a Christian minister, and an academical instructor. The loss of such men, to whatever class they belonged, or whatever system they professed, will not pass unlamented by the friends of religion and virtue.

ART. XLV. *The Spirit of Persecutors exemplified; and the Conduct to be observed towards their Descendants. A Sermon delivered at St. George's Meeting-house, Exeter, November 5, 1791. To which are prefixed, Some Observations upon the Causes of the late Riots at Birmingham.* By T. Kenrick. 8vo. 30 pages. Price 1s. Exeter, Price. London, Johnson. 1792.

THE old tale of popish persecution is here repeated, in order to expose the pernicious effects of bigotry and fanaticism, and to show the necessity of sounding the alarm at the first appearance of the revival of a persecuting spirit. 'The genius of persecution,' says our preacher, 'is a savage monster, that has devoured millions of the human race; if but the print of his foot be seen again, it is time to sound the alarm, and to call upon all who value the peace of society, and the credit

of the Christian religion, to unite their endeavours for his destruction.' Notwithstanding this writer's indignation against the persecuting spirit of popery, he has the liberality to allow that nothing of this kind is to be at present apprehended from the Roman catholics, and that no good reason can be assigned, why they should not be admitted to the enjoyment of equal privileges with protestants. At the same time, he complains of the present imperfect state of legal toleration with respect to protestant dissenters, and of the disposition which has lately been shown by some of the friends of the established church, to 'regard the outrage of banditti as a wholesome supplement to the laws.'

ART. XLVI. *The Fashionable Preacher, or Modern Pulpit Eloquence displayed.* 8vo. 32 pages. Price 6d. Thomson and Drury. 1792.

THE writer of this declamatory piece, is so violent an advocate for pathetic preaching, that he wishes to banish from the pulpit all philosophy and refinement, all critical discussions, all ingenious disquisitions concerning the human mind, and all reasoning concerning the nature of virtue and vice, in a word, all elaborate discourses addressed to the understanding alone. He treats with great contempt the practice of reading sermons. P. 12.

'In direct opposition to this practice of the greatest orators, our Fashionable Preacher, who sets up for the standard of taste and eloquence, is fond of displaying his art, and of making us sensible that every discourse is the effect of much labour and study. He lays open his performance at large in the face of the whole assembly; like a boy at school, he reads and blunders, and blunders and reads: he stands in the pulpit like a speaking statue, without life and motion; his eyes are fixed down to the space of a few square inches, as if he stared at a ghost; he hangs his logger-head over his dirty scroll, like a thief receiving sentence of death. If the poor drudge could look around him, he would see the half of his audience dozing over his dull repetition; not a soul affected, unless perhaps an old beggar gives a groan from a dark corner when he hears the sound. An honest countryman happening to hear one of these paper geniuses preach, was asked by his wife, when he went home, how he liked the preacher: "Alas!" said he, "he was as poor a preacher, as ever I saw, woman: he was just like a crow picking the corn; for he always put down his head for a pick, and then looked about to see if any person was coming near him."

If the preceding passage be meant as a specimen of the familiar phraseology which our author would wish to see universally adopted in preaching, we cannot think the world would gain much by exchanging her Jortins and Seckers, her Porteouses and Blairs, for a race of pathetic preachers. There are doubt-
less

less many just grounds of complaint, and much room for improvement, in the method of conducting public instruction; but the subject requires a more philosophic discussion than is given in this angry Philippic against rational preaching.

ART. XLVII. *A Key to the Pilgrim's Progress, designed to assist the Admirers of that excellent Book to read it with Understanding and Profit, as well as pleasing Entertainment. In a Series of Letters to a Friend.* By Andronicus. 8vo. 333 pages. Price 3s. Symonds. 1790.

FEW books in the English language have been more generally read than Bunyan's *Pilgrim's Progress*. By children it has been read for amusement as a pleasing story; by critics and men of taste it has been read with admiration as a work of wonderful invention and genius; by the pious it has been read with delight, as a history of christian experience. By the two former classes of readers, it is probable that the work is commonly read without any distinct conception of the spiritual meaning which the author intended to convey in the form of allegory. For the benefit of such readers, a key is here provided to unlock the mysteries of this evangelical treatise. The task is well executed upon the principles on which the work was unquestionably written, those of the Calvinistic system.

ART. XLVIII. *Falsehood examined at the Bar of Truth; or, a Farewel to Mr. William Huntington, and Mr. Thomas Jones, of Reading: Containing Strictures on the "Broken Cistern;" written by the former, addressed to the Rev. Mr. Ryland, Senior; and upon "Mystery Babylon, encompassed for utter Destruction," written by the latter.* By Maria de Fleury. 8vo. 51 pages. Price 6d. Wilkins. 1791.

IF in a theological contest, in which one of the parties is a woman, it were possible that pens should be converted into swords, we should expect to hear of a challenge from Mr. Huntington to Mrs. Maria de Fleury; for she here gives him the lie direct, solemnly protesting to God and the world, that the pamphlet *Antinomianism Unmasked* was written by herself, and not, as Mr. H. has asserted, by the Rev. Mr. Ryland, senior. As the piece is written rather in the style of personal altercation than rational argument, and advances nothing new on the points at issue between the authoress and her opponent, this general notice of it may suffice.

M. D.

ART. XLIX. *Vancenza; or, the Dangers of Credulity.* By Mrs. M. Robinson, Authoress of the Poems of Laura Maria,
A a 2 - Ainsli

Ainsi va le Monde, &c. 2 vols. fools-cap 8vo. 280 pages. pr. 5s. sewed. Bell. 1792.

THAT a person may write many pretty little detached pieces of poetry, who cannot render a tale interesting, experience has repeatedly proved before the appearance of Mrs. R.'s novel; yet we expected to have met with more passion and character in the production of a female who has not been an idle spectator of life. This story, however, wants a connecting thread, and the episodes are, literally speaking, introduced to spin it out; yet are not in the smallest degree interwoven with the woof. Moral the tale is, most undoubtedly; but very insipid. The very incident on which the catastrophe turns is trite, a mouse creeping out of a mountain, that had long been rumbling; and then the heroine is allowed to depart to the tomb of all the milk and water heroines without a sigh, because the close of the volume is anticipated when she bows her head and dies. Some remarks are just and well expressed; but the descriptions of nature, which are for ever recurring, are seldom poetical, and always so redundant, that they scarcely leave a distinct idea in the mind, and the language is as artificial as the sentiments are common.

The first description, written with care, is a favourable specimen: P. I.

' Upon the side of a beautiful forest, sheltered from the northern blasts by a chain of mountains, bordered with trees and shrubs, the growth of many centuries, rising above a canopy of luxuriant foliage, the gilded vanes of Vancenza glistened to the eye of the far-distant traveller—while the lofty turrets cast their long shadows across an extensive lake, that partly overspread the neighbouring valley.

' The towering precipice, from whose dizzy height the fearful shepherd gazed with terror and astonishment, hung over its woody skirts tremendously sublime; while down its winding paths the rushing torrents scattered their white foam, sometimes lost in unseen channels, at others dividing in small currents towards the lake beneath!

' So wild, so romantic a spot, seemed rather the work of enchantment, than the earthly habitation of any thing mortal! the harmonious warblings of the feathered minstrels; the murmuring sound of intermingling streams; the lulling moan of the confined breezes, amidst the flint-rooted pines, that waved their tall heads, rocking their callow tenants in leafy cradles; the verdant glades, here and there opening to the skies, and scattered over with sheep and wild goats; the adjacent hills hanging their dark brows over a vast sheet of quivering water; presented a scene so magnificent, so abstracted from the busy world, that the beholder's heart thrilled with delicious transport, harmonized by the sublime sensations of enchanting melancholy.

' The castle of Vancenza had been built in the beginning of the twelfth century; the structure consisting of a spacious courtyard,

yard, encircled with a vast pile of architecture of the most exquisite order; at each corner a lofty tower commanded a variety of luxuriant prospects; the front facing the lake, was raised upon an invulnerable rampart, whose ivy-covered battlements formed a beautiful and extensive terrace; the southern aspect presented innumerable avenues, cut through the venerable forest, which led to the boundaries of Old Castile. —The northern view was terminated by mountains grandly romantic; the valley beyond the lake led to a verdant opening, of some miles in length, revealing at once a thousand undescribable and fascinating attractions!

ART. L. *The Expedition of Little Pickle; or the Pretty Plotter.* Fools-cap 8vo. 188 pages. pr. 2s. 6d. sewed. Symonds. 1792.

As this *nickname* has been appropriated to a certain celebrated actress, we naturally supposed that the present Expedition of Little Pickle was a real or fictitious account of her juvenile excursion from her native mountains; but we quickly discovered our mistake, and it is not necessary to inquire, whether the title was fixed upon as a false lure, or accidentally popped into the author's head. The heroine, however, is certainly a pickled miss in her teens, according to the common acceptance of the word; and though the story be absurd, and the subordinate characters grossly caricatured, some strokes of nature occur which deserve notice, and made us wonder, that the writer who caught them could sketch a plot which sinks below criticism; yet is far from being formed on those principles of truth that ought to be instilled into the minds of the growing-up misses, whom it might amuse.

ART. LI. *Instances of the Mutability of Fortune, selected from ancient and modern History, and arranged according to chronological Order.* By A. Bicknell. 8vo. 453 pages. Price 6s. in boards. Jordan. 1792.

THE instances here selected of the mutability of fortune are only eighteen in number: and are all well known*.

Of the style in which these fragments of history are retailed, and of the originality of the reflections that are interspersed, as moral lessons, the introduction may serve as a specimen.

* Adam and Eve. Joseph. Job. Ruth. David. Esther. Nebuchadnezzar. Croesus. Themistocles. Caius Marius. Belshazzar. Mahomet. Alfred. Card. Wolsey. Pope Sextus the Fifth. Oliver Cromwell. Richard Cromwell. Masaniello.

‘ALL THINGS CHANGE.—This planet, the temporary abode of mankind, from its revolution round the sun, is subject in its atmospheric æconomy, to *unceasing transition*. The seasons are in a continual state of *fluctuation*. The chilling blasts of winter succeed to the genial warmth of summer. The whole superficial arrangement of the globe shows an invariable disposition to *mutability*—So likewise does the life of *man*. From the moral and natural diseases annexed to his being, no great degree of permanency in the state either of his body or his mind, is to be expected by him. Health, plenty and tranquility, may be his portion to-day; to-morrow disease, indigence, and trouble;—or, the scene may be reversed, and the distresses arising from adversity, may as suddenly be turned into prosperity and gladness.

‘A selection of the most remarkable *instances* of this *mutability* in the affairs of mankind, from which no age nor clime has been exempted, will, we trust, prove at once entertaining and instructive; for, while they relax the mind of those who read only for amusement, those of a more serious speculative turn may deduce from them this moral inference: *That though PIETY and VIRTUE cannot always secure from the AFFLICTIVE vicissitudes of fortune, they alone can afford support under them; and, in the same manner, when the change is PROSPEROUS, they only can render such success a blessing.*’

ART. LII. *Scrapeana. Fugitive Miscellany.* 8vo. 352 pages. Price 5s. Sans Souci. 1792.

WIT is a scarcer jewel than those who collect jest-books are aware. This collection seems to have been made with some industry; yet it contains many stupid, and some low and gross things; and if any one will take the trouble, as we have done, to search for the *good things*, he will find them to be like Gratiano's reasons, “as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them, and having found them, they are not worth the search.”—However, as we have been at the pains to look for them, we will not throw them away.

‘P. 47, L. 1.—Lord Chesterfield paid Mr. Garrick this compliment, “David, you are an actor every where but upon the stage.”’

‘P. 162, L. 21.—George the First asked Dr. Savage, at the levee, why he did not convert the Pope when he was at Rome. “Because, Sire,” said he, “I had nothing better to offer him.”’

‘P. 173, L. 17.—The Duke of C. seeing Dr. Price in an antichamber of the House of Lords, told him that he had sat up so late the night before, reading his political treatise, that it had almost blinded him. Mr. D. who was by, said, “He was sorry his Royal Highness should be affected in such a manner by a work which had opened the eyes of the greatest part of the nation.”’

* P. 213, L. 1.—Old Serjeant Maynard came to pay his respects to King William, who taking him by the hand, said, "I believe you have out-lived most of the Lawyers of your time." "True, Sir," said the Serjeant, "and I feared I should have survived the laws themselves, had you not been sent to protect them."

* P. 307, L. 11.—Mr. B—— being about to make a speech before the University of Cambridge;—after he had spoken some time, two or three Fellow Commoners began to hiss. He turned about, and coolly observed, "*Laudamur ab his.*"

* P. 343, L. 13.—The late Duchess of Queensberry was accustomed to say upon any high compliment paid her, "Why now that is very well, but it is nothing to the Carter." Of course the complimenter became anxious to know how the Carter had risen above him in the agreeable; when her Grace replied, "I once in Piccadilly noticed a man who was driving a waggon, puffing away at a short pipe which had gone out; the fellow observing me notice him, called aloud, "Madam, Madam, let me light my pipe at your eye."—"O, no, Sir, you are nobody to the Carter!"

D. M.

ART. LIII. *Isagoge, sive Janua Tusculana, for the Use of Grammar Schools.* By the Rev. R. Lyne. A new Edition. 8vo. 57 pages. Price 1s. 6d. Haydon. 1791.

ALTHOUGH it be true in classics as well as mathematics, that there is no bye-road to learning, yet something may be done to smooth the path, and to expedite the learner's progress. This is attempted in the present work. When the pupil is master of the declensions and conjugations, and the fundamental rules of syntax, this *Isagoge* furnishes an easy method for exercising him in parsing, and prepares him for construing, by providing twenty general rules of construction. These appear well adapted to assist the learner in overcoming the difficulties arising from the Latin method of arrangement. To these are added directions concerning the position of words, some remarks upon the peculiar idiom of the Latin tongue, and other articles. The piece may be usefully employed as a sequel to the Elements of Grammar.

ART. LIV. *A short History of Quadrupeds: Extracted from Works of Credit. Designed as an Introduction to the Study of that Branch of Natural History, and as a Pocket Companion to those who visit the Leverian Museum.* In two Volumes. 340 pages, and 54 Plates. Price 5s. sewed. Marshall. 1792.

THIS will be found a very useful companion at the Museum; and young people, beside obtaining a general idea of Quadrupeds,

classified

classified scientifically, will find in this short history more information and amusement than are commonly brought into such a small compass.

TO CORRESPONDENTS.

We very readily insert the following modest Reply to some of our Strictures in a late Article, leaving the ultimate Decision, in this, as in all other Cases of mere Opinion, with the Public.

* In the ANALYTICAL REVIEW for *January*, among several remarks, sufficiently candid, upon a volume of sermons by PENDLEBURY HOUGHTON, one argument is particularly objected to, which is adduced for the genuineness of our Saviour's Prophecy of the Destruction of Jerusalem, and derived from the period of this event appearing to be confounded, in the account of the sacred writers, with that of our Saviour's coming to judge the world. As the foundation of this argument is controverted, though without alledging any reason against it, the author begs leave, through your indulgence, to refer the readers of the Review to the following passages; viz. Matthew x. 23, xvi. 27, 28; xxiv. 30, 31, 34, compared with xxv. 31, xxvi. 64, not to mention many parallel passages both in the gospels and epistles; which, as he conceives, will, to all who give up the plenary inspiration of the scriptures, abundantly prove, that a *real* confusion of ideas, with respect to the times of the two events, possessed the minds of the evangelists, or if this may, by any ingenious refinement of criticism, be evaded, still it cannot be denied that there is at least an *apparent* one, of the most glaring kind; and if the times of these two events are admitted to be confounded, though in appearance only, this appearance, so palpable and striking, cannot be conceived to have existed in any prediction written after one of the events had actually taken place. Upon every supposition, therefore, the main strength of the argument advanced in the sermons, stands unshaken.

* With respect to the censure passed on the discourse upon the mutual influence of christian faith and moral practice, it will be found, upon re-examining the discourse, that it represents enquiry as the basis of conviction, and good morals only as contributing to the success of such enquiry, and that therefore it does not lie open to the charge of fanaticism.

* As both these remarks are, in some degree, interesting, from the relation of the former to the *prophetic evidence*, and of the latter to the general credit of christianity, you may possibly think it worth while to give them a place at the close of your next number.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF INSCRIPTIONS AND BELLES-LETTRES, AT PARIS.

No memoir having been received in answer to the question respecting the public education at Athens, Sparta, and Rome, [see our Rev. Vol. VII. p. 346] it is renewed for 1793, and the prize will be double. (1000l. [41l. 13s. 4d.]).

The question on sumptuary laws [Vol. VI. p. 233] being also unanswered, it is likewise renewed for 1793. The prize, as before, 1200l. [50l.]

The papers on each are to be sent before the first of July 1793.

ART. II. ROYAL AGRICULTURAL SOCIETY AT PARIS.

Dec. 28. For having learnt to read fluently in the space of a year [see our Rev. Vol. VI. p. 354] the gold medal was adjudged to Jos. Goret, a boy of twelve years old, and J. Toulon, a boy of six.

At the same time gold medals were bestowed on the following persons. Mr. *Phil. Cesar Dupenty*, of Claire-fontaine, for his assiduous labours in the promotion of agriculture. Mr. *Gallet*, of Montreal, for planting trees, and raising a considerable nursery. Mr. *Salv. Bertezen*, for breeding silk-worms. [A publication of Mr. B. on this subject we have already had occasion to mention, Vol. IV. p. 22. We find he is now pursuing his experiments in France.] Mr. *Moreau*, of Brillon, near Bar-le-Due, who, though poor, and the father of six children, has brought up a child he found on the highway perishing with cold and disease. Mr. *Duvaure*, of Crest, author of several practical works on agriculture, and who has proved by a series of experiments the great advantages of sowing thin. Mr. *Heurtaut-Lamerville*, of Duc-le-Roi, for his management of sheep, of the Spanish breed, &c. Mr. *de Villeneuve*, for agricultural information collected in a tour over almost all Europe. Mr. *Souillart-Beaucourt*, for the cultivation of marshy and barren land. Mr. *de Barbançois*, for procuring sheep from Spain. Mr. *Hervieu*, for the forming artificial meadows, the cultivation of potatoes in quantity and fattening animals with them, and experiments on gypsum as a manure. Mr. *Franç. Delporte*, of Pernes, near Boulogne, for having procured a large flock of sheep from England. Mr. *Berthollet*, for his application of chemistry to the arts. Mr. *E. P. Chemilly*, of Bourneville, for having procured long-woolled English sheep and mixed the breed with those of Spain, gotten bulls and cows of choice kinds from England, bred horses, &c.

The society has also bestowed five Spanish rams, and as many ewes, on different people; and instruments of agriculture for several places, amongst which were ploughs for Corsica, more convenient than those generally in use there, to be distributed by general Paoli.

No paper had been received on any of the questions proposed for the year 1791 to which the prize could be awarded; they are therefore withdrawn, except those hereafter mentioned, and the following announced.

1. *A scheme of moral education for the inhabitants of the country, adapted to the principles of the new constitution.*

2. *To determine by repeated comparative experiments the best methods of obtaining the fibrous parts of vegetables, and of ascertaining their qualities.*

3. *What is the most economical and profitable method of charring wood?*

4. *What are the best means of saving fire-wood, without diminishing the quantity of heat which custom and habit have rendered necessary in a house?*

5. *Is it more advantageous to leave dung upon the ground some time before ploughing it in, or to plough it in as soon as it is spread? How far does this depend on the nature of the soil, that of the manure, or the manner in which it is laid on? Of four answers, that have been sent to this question, which is renewed, one, with the motto: *Est modus in rebus*, has considerable merit, but its philosophical part is not always sufficiently satisfactory, and it were to be wished, that its principles had been confirmed by more experiments. The author is invited, therefore, to revise his work.*

6. *To shew, by a very attentive chemical analysis, the constituent principles of different soils, with a comparison between their products; to class them according to their degree of goodness; and at the same time to point out what method of knowing the composition of different soils is most easy, and best adapted to the understanding of husbandmen. They who mean to compete for this prize are to mention the state of the land from which they take their specimens, paying attention to its situation, the manure that has been employed, and the plants that have been cultivated on it: they are also to send specimens of some of the earths they analyse.*

Papers on the questions, 1, 2, 3, and 4, are to be sent before the first of Sept. next: those on 5, before the first of Nov.: and those on 6, before the first of Nov. 1793. The prize for question 1 is a gold medal; that for 2 a gold medal and 600l. [25l.]; those for 3 and 4, 300l. [12l. 10s.] each; that for 5, 600l.; and that for 6, 1200l. [50l.], or a gold medal of the same value.

At the public meeting of this year, a gold medal, value 300l., will be given to the person who shall have cultivated in France the greatest number of cotton-trees, not less than a thousand. Gold medals are also proposed as encouragements for planting the *cupressus disticha* L. in marshy or turf land, the *juglans fructu serotino*, *platanus occidentalis* L., *betula alnus* L., *robinia pseudoacacia* L., *juniperus Virginiana* L., chestnut-trees, *pinus larix* L., *fraxinus excelsior* L., *fagus sylvatica* L., *forbus domestica* L., *taxus baccata* L., *cupressus expansa* L., *c. fastigiata* L., *ulmus campestris*, dwarf elm, mulberry-trees (in the northern departments, or where silk-worms are not at present bred), willows of the best sorts, almond-trees, olive-trees, Corsica pine, oak, *pinus sylvestris* L., apple-trees of kinds producing fruit fit only for cider (in a canton where cider has not hitherto been made), and exotic or indigenous forest trees; for cultivating Dutch clover, preceded by barley or oats, and succeeded by wheat, in constant succession, with-

out fallowing; turnips, for sheep or horned cattle; and potatoes, with the plough: for feeding horses, horned cattle, or sheep, on potatoes: for folding sheep, in a canton where that practice is unknown: for keeping bees: for discovering methods of destroying the *melolontha vulg. L.*: for rendering profitable waste lands: for digging a marle-pit, and using the marle as manure, where it had never been practised: employing gypsum as manure: for cultivating different plants for making oil of their seed, woad, and hops: for making experiments on fattening hogs: and for enclosing lands, where it has not been usual so to do.

ART. III. ZEALAND SOCIETY OF SCIENCES, AT FLUSHING.

Nov. 9. The society had received no paper to which it could adjudge either of its prizes: two, however, it has deemed worthy of a silver medal each; one relative to the diseases of negroes, the other to the rendering useful projects effectual [see our Rev. Vol. VI. p. 116.]. The following questions are proposed to be answered before the first of January, 1793.

1. As we are indebted to the discoveries of the present age for different methods of purifying corrupted stagnant waters, *what is the most certain preservative of water from corruption on board ships, and what are the most practicable and least expensive means of restoring it to its original purity, when it stinks, and a real putrefaction has taken place in it, so that it may be rendered not only clear and void of smell, but also perfectly fit for drinking? Can the same means, or any other be employed with success for freshening the brackish water of canals, and even the saltest sea-water, depriving it of all brackishness and unpleasant taste, so as to render it as fit for drinking or culinary purposes as common water?* An account of the useful methods hitherto known and employed on board of ships must be given, comparing them together, and adducing reasons and proofs for the superiority of any one over all others.

2. As religious instruction forms one of the principal parts of a good education, and a bad method tends only to render children averse to religion, or to give them erroneous ideas of it, *what method ought to be followed by parents and tutors to give children, without overburdening their memory, and in proportion as their faculties are unfolded, simple and clear ideas of the principal fundamental truths of the christian religion, and to render the practice of it equally useful and agreeable to them? Ought this to be done by question and answer, or dogmatically in a series of demonstrations? Are there any books on this subject that may be consulted with security? If so, what are they? If not, what is a proper plan for such a book?*

3. As the discoveries of the celebrated anatomists, Meckel, Monro, Hunter, Hewson, Cruikshank, Mascagni, and others have thrown great light on the lymphatic system, and the action of the lymph on the different parts of the human body, it is demanded *how far these discoveries may be of utility in the art of medicine?*

4. A private gentleman offers a prize of 20 gold ducats [36l.] to any one who shall answer in a satisfactory manner the following questions. *Is the shrub called gloege, or kloege, which grows in the vicinity of Batavia, and which, like other wild plants, propagates itself, known also in Europe? Has this shrub any affinity to the nopal, on which the cochineal insect lives? Is the gloege the nopal itself, or a degenerated*

species of it? May it not be rendered useful to the East India company? They who wish to have some account of the dye afforded by the leaves, wood, and bark of the roots of this shrub, may see a short description of it, and also the wood, branches, green and ripe fruit, and seed, dried, or preserved in spirit, at the society's apartments, or at Mr. G. Einvechter's, at the Museum, at Middelburg.

The answers to the questions are to be sent post-free, in Dutch, Latin, or French, with a duplicate, or copy, to Mr. A. Dryfhout, T. D. at Middelburg, or Mr. H. van Royen, master of the Latin school at Flushing.

ART. IV. Turin. *Mémoires de l'Académie Royale des Sciences, &c.* Memoirs of the Royal Academy of Sciences (of Turin) for 1788—9. 4to. 777 p. with plates. 1790.

This fourth volume is by no means inferior to the preceding ones which abound in curious papers on chemistry, natural history, natural philosophy, and mathematics. After the history of the academy, in which we find among other things tables of the value of lives, and the chev. Lorgna's new method of projecting maps [see our Rev. Vol. X. p. 234], we have the following papers. 1. The measures of the mountains of Piedmont, and heights of various places above the sea, with curious descriptions of several of the glaciers; by count Morozzo. The Adriatic and Black seas are higher than the Mediterranean, and this is one fathom higher than the ocean. 2. On the saturation of salts, and the affinity of a compound with one of its principles in excess; by Mr. de Morveau. 3. Chemical experiments on some fossil marine bodies, and on the phosphoric and prussic acids, and phlogisticated alkali; by Mr. Giobert. Mr. G. imagines he has discovered the identity of the prussic and nitrous acids. 4. On the phosphorescence of vitriolated kali; by the same. [See our Rev. Vol. VII. p. 471]. 5. On the insufficiency of the fluids used to confine different airs, and of the instruments employed in pneumatic experiments; by count de Saluces. 6. Description of a wild swan, and some other foreign birds, that appeared in Piedmont in the hard winter of 1788-9; by count Morozzo. 7. On the deleterious qualities of meadow crowfoot, and the use of vinegar to sheep poisoned with it; by Mr. Brugnon. 8. Description of a monstrous fœtus; by Mr. Penchienati. 9. On the theory of the pneumatic chemists; by Mr. Monnet. Mr. M. does not appear to be a very formidable adversary of the antiphlogistians. 10. On the insect that gnaws the cocoons of silkworms; by ab. Vasco. 11. Analysis of the sulphureous water of Lu, near Casal, the capital of Montserrat; by the marquis of Breze. 12. Experiments on artificial gases; by count Saluces. 13. Description of a new kind of insect found in the water of a well at Alexandria; by Mr. Perenotti. Some of this water being left in the bottom of a bottle appeared a little glutinous, and in it was observed a multitude of insects about the size of mites in cheese, of a round or rather oval shape, and so transparent that Mr. P. would have taken them for bubbles of air, if he had not observed they had a motion of their own. The next day they disappeared in the sediment of the water. 14. Experiments on leather, for improving the art of tanning; by the chev. de St. Real. This is a valuable paper. The chev. has found, that sole-leather may be rendered water-

water-proof, at a small expence, by means of greasing and pressure (*laminage*). 15. Analysis of the red ore of manganese of Piedmont; by the chev. Napion. 16. Experiments on the temperature of water at different depths; by count Morozzo. 17. Account of the method employed in Sweden to turn to account the scoria obtained in refining iron of the first fusion; by the chev. Napion. 18. On the figure of the earth, with calculations of an elliptic spheroid, applied to the purposes of navigation; by ab. de Caluso. 19. Description of a human stomach of immoderate size; by Mr. Marini. 20. On the radical and glacial vinegar obtained from the crystals of verdigrease; by Dr. Bonvoisin. Dr. B. uses the radical vinegar as a caustic that excites little pain. 21. On the phlogisticated alkali; by the same. 22. Anatomical observations on the ovaries, and the little yellow or red spots, like warts or glandular tubercles observed in them; by Mr. Brugnoni. 23. 24. 25. Description of a cyanometer [see our Rev. Vol. IX. p. 473]; and of a diaphanometer, or apparatus for measuring the transparency of the air; with remarks on the chemical effects of light on high mountains; by Mr. de Saussure.

The following were sent by learned foreigners. 1. Observations on water-spouts; by Mr. Michard. With these are some curious plates. 2. On the aquatic worm gordius; by Mr. Al. de Bacounin. Mr. B. has assured himself, that this worm may be swallowed with impunity. 3. On the echo of the church of Girgenti; by ab. Actis. 4. On the integration of two differential formulæ, and the general sum of harmonic series in rational numbers; by Mr. Malfatti. 5. New formulæ for the reduction to the ecliptic, of which he determines the maximum, as well as the point to which it corresponds; by Mr. de Lambre. 6. Observations and experiments on the mensuration of the shock of a fluid column (*veine*); by Mr. Ign. Michelloti. 7. Extract from Mr. Belly's memoirs on the mineralogy of Sardinia; by count Balbe.

Mr. de la Lande. Journ. des Sçavans.

ART. V. Paris. *Histoire de la Société Royale de Médecine, &c.* History of the Royal Society of Medicine, for the years 1787—8, &c. Vol. VIII. 4to. 1790.

After the account of prizes adjudged and announced, we find in this volume the society's plan for the constitution of medicine in France [see our Rev. Vol. IX. p. 349 and 469], and an account of the diseases that prevailed in Paris, month by month. The meteorological observations are postponed, that the remainder of the volume might be dedicated wholly to prize essays. The subjects of these are the thrush of children: the induration of the cellular membrane of infants: and the nature of different kinds of milk. [The names of the authors we have already mentioned in our accounts of the distribution of the prizes.]

Journal des Sçavans.

ART. VI. Petersburg. *Auswahl oekonomischer Abhandlungen, &c.* Select economical Papers from the Memoirs of the Free Economical Society at Petersburg, published in the German Language. Vol. I. 8vo. 376 pages. 1790.

The German translation of the memoirs of the above society, published at Riga, having closed with the 11th vol. (the original extends to 40 vols.), the society has thought proper to publish a selection

of their papers in that language. In the present volume are: 1. A history of the society, established in 1765 by prince Orlov. 2. On the sufficiency of the products of Russia for the present mode of life of people of the middle class: by J. G. Georgi. 3. Experiments on the properties and imitation of the Swedish stone-paper [see our Rev. Vol. I. p. 519]: by the same. The common materials for making paper were covered, while wet, with red or white bole, vitriolated iron, joiner's glue, and linseed oil, and the sheets were cemented with a mixture of white lead, bole, and boiled linseed-oil. Prepared in this manner, they stood the fire fifteen minutes, and water six months, without the least change. 4. Description of an improved malt-kiln, and its furnace: by Mrs. von Kelchen. 5. Economical account of the island of Oesel: by chancellor Gronau. 6. Examination of ten different kinds of culinary salt used in Russia: by Mr. Lehmann. 7. On the sowing of flax seed, and the preparation of flax, in Livonia. 8. Experiments and remarks on the disease of horned cattle: by Mr. G. Orräus. Mr. O. found vitriolic acid extremely efficacious both for the prevention and cure. 9. Remarks on a particular kind of the disease of horned cattle: by Mr. Weinberg: with explanations by Mr. Orräus. Under the skin of the back were found worms, which Mr. O. perceived to be the *larvæ* of the *æstrus bovis*. 10. On the draining of morasses in the government of Petersburg. 11. Brief economical description of the viceroyalty of Olonez. 12. Account of foreign sheep introduced into Dolha, in White Russia. These sheep were English, imported in 1777, and their wool had not degenerated in five years. 13. Proposal for heating stoves with less expence of wood: by Mr. Orräus. 14. On the most advantageous employments for the leisure time of the Russian husbandman. 15. Experiments on the cultivation of potatoes at Archangel: by Mr. Orräus. Potatoes slowly dried in an oven will keep from five to ten years. 16. Experiments on the improvement of landed estates. 17. On the management of sheep in Russia, and the improvement of wool: by Mr. Wagner. *Jen. Allg. Lit. Zeit.*

T H E O L O G Y.

ART. VII. Nuremberg and Altorf. *D. J. Christ. Döderlein Christlicher Religionsunterricht, &c.* Instructions in the Christian Religion, adapted to the Necessities of the Times: by Dr. J. C. Döderlein. Vol. V. 8vo. 114 p. 1791.

The rank which Dr. D. holds amongst German divines is well known. The present volume of this work, of which the fourth was published in 1786, completes the doctrines relative to the attributes of God, and treats of his moral perfections. As moral instruction is the Dr's object, he avoids all speculative points of theology.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. VIII. Vienna. *Practische Abhandlung über den Wichtelwoss, &c.* A practical Treatise on the Plica Polonica: by Jas. Jos. Mustallir, M.D. 8vo. 62 p. 1790.

After a history of this disease, the first treatise on which was written by Schenk, in 1584, Dr. M. proceeds to consider its nature and causes.

causes. He reckons as the proximate cause an acrid, glutinous humour; and amongst the symptoms fetid sweats, arthritic pains, diminution of strength, and a ravenous appetite. According to him it is not confined to Poland. For the cure he directs purging from time to time with calomel, the use of a decoction of the patience dock and arnica, with calomel in small doses, and a ligature on the plica. He recommends also guaiacum, snake-root, contrayerva, rob of elder, and a strict attention to cleanliness. Subjoined are four cases, in one of which, a Jewess, having no hair on her head, was attacked in another part. *Mr. Grunwald. Journ. de Médecine.*

ART. IX. Nuremberg. *Archiv für die Geschichte der Arzneykunde, &c.* Repository for the History of Medicine, in all its Branches; by Dr. P. L. Wittwer. Vol. I. Part I. 8vo. 222 p. price 16 g. [2s. 4d.]. 1790.

[This is the first number of the work we announced Vol. I. p. 239.] Its first and principal object is every thing that relates to the history of medicine in general, or of its particular branches, but exclusive of those sciences which are only auxiliary to it: the second, the history of particular men, who have formed epochas in the art, which will include celebrated quacks, and empirics: the third, the bibliography of medicine. To these will be added extracts from travels, relative to the history of the healing art, medical travels, unpublished letters of physicians, if valuable, accounts of works of art that relate to medicine, with detached historical accounts, anecdotes, propositions, and questions. Heads of celebrated physicians will be given in the course of the work, and that of Stoll adorns the present number.

The plan is certainly extensive, but from this specimen it appears to be in able hands. *Jen. Allg. Lit. Zeit.*

ART. X. Berlin. *Auszüge aus dem Tagebuche eines ausübenden Arztes, &c.* Extracts from the Diary of a Medical Practitioner on various medical subjects. Collection the first. 8vo. 336 p. price 20 g. [3s.]. 1791.

The subjects of this volume are: 1. On the state of medicine in Courland. 2. A case as a warning to young physicians. 3. Is it the duty of the physician early to inform the patient or his relations of an apparently inevitable death? The author says no: and gives excellent reasons for it. 4. On the prejudicial influence on the body of unpleasant affections of the mind. 5. On puerperal fever. 6. On a malignant nervous fever. In this disease, when great restlessness had changed to extreme drowsiness, an emetic was of excellent service. 7. An epilepsy arising from grief cured by a fright. 8. Case of uterine hemorrhage, cured by small doses of ipecacuanha. 9. A diarrhoea from an unusual cause. 10. An abscess in the liver. 11. Experiments with Iceland moss in putrid fever. From these the *lichen Islandicus* appears to be obtunding, antiseptic, and nutritive. 12. On the use of a plaster of hemlock softened with acrated ammonia against indurations of the glands. 13. Remarkable appearances on opening a body. The whole heart was so eroded internally that it was hardly a few lines thick, and of the septum scarcely any traces were to be found.

From this specimen the author appears to be a physician of ability. *Jen. Allg. Lit. Zeit.*

C H E M I S T R Y.

ART. XI. *Analyse d'une Mine de Plomb, &c.* Analysis of a coppery, antimonial, martial, cobaltic, argentiferous Ore of Lead, from Arnostigni, in Lower Navarre, in which those metallic Substances are combined with Sulphur and Arsenic: by Mr. Sage.

Journal de Physique.

This ore, of a blackish gray colour, is brilliant in some places, like the gray silver ore; it is mingled with quartz, sometimes strewed with azure of copper, a green cuprous efflorescence, and flowers of cobalt of a pale lilach. A hundred pounds of the ore contain of lead 12 pounds, copper 9, antimony 4, iron 8, silver 4 drams, bismuth, cobalt, arsenic, and sulphur. The habit I have contracted, says Mr. S., of melting again with glass of borax the metallic buttons I obtain by reduction, gave me an opportunity of discovering the lead in this ore. I am of opinion, that this ought to be reckoned amongst the indispensable experiments in the art of assaying, as it operates the parting of the lead in the dry way.

NATURAL KNOWLEDGE.

ART. XII. *Observations sur quelques Propriétés des Pierres calcaires, &c.* Observations on certain Properties of calcareous Stones, relative to their Effervescence and Phosphorescence; by Mr. Gillet-Laumont.

Journal de Physique.

In consequence of some observations of Mr. de Dolomieu [see our Rev. Vol. X. p. 472], Mr. G. has been led to examine into the nature of different calcareous stones. From the experiments he has made he concludes, that both the slow and rapid effervescence are common to the calcareous stones of the primitive mountains: and that the quality of phosphorescence is not confined exclusively to calcareous stones of the primitive mountains, or even to those that effervesce slowly, but that there are in France many calcareous stones of primitive, secondary, and tertiary mountains which effervesce rapidly, and are phosphorescent. Mr. G. observes, that, though he has found an infinite number of stones which gave a phosphoric light on being rubbed strongly with hard bodies, he has found some which gave little or none, and that to perceive it clearly it is necessary to have remained some time in perfect darkness: the light too is more frequently yellowish, and different from the blueish light so easily produced in the calcareous phosphate of Estremadura. On a very careful analysis of several of these calcareous stones, which were phosphorescent, and gave fire on being struck with the edge of an English file, some of them contained no perceptible portion of quartz, others from $\frac{1}{8}$ to $\frac{1}{3}$ of a grain in 100.

ART. XIII. *Lettre de M. Piëtet, &c.* Letter from Mr. Piëtet, Prof. of Phil. at Geneva, on a rose-coloured octaedral Spath-fluor of Chamouni.

This spar is transparent, and some pieces are of a very fine water. The crystals exhibit an octaedron, composed of eight equilateral triangles: the right angle, so commonly affected by the spath-fluor in crystallizing, is found in it only at the bases of the two pyramids, where they unite to form the octaedron. In most of the specimens I have

have seen, the size of the crystals is nearly the same; the sides, which are all equal, measuring about an inch. The obstinacy and address, as it were, with which this substance has attained its regular crystallization, in spite of the obstacles which seem to have opposed it, are very remarkable. Its gangue is a mixture of rock-crystal, feld-spar, and sometimes calcareous spar. These three substances, the first and second particularly, crystallized each separately after its own manner, form very irregular groups or masses, united by a cement, which is the fluor spar of which I am speaking, and which, notwithstanding the foreign crystals mixed with it internally and projecting from its surface, exhibits in itself the regular octaedron I have described.

It is not easy to comprehend, how the laws of crystallization are thus able to form a regular whole with elements differing both in nature and in figure, and how the innumerable irregularities in the interior juxtaposition of these elements are finally corrected at the surface of the piece, so as to give it the same form and dimensions as another piece of the same substance pure in its kind. In my collection I have a specimen, that produces similar reflections. This is a rock crystal, weighing five or six pounds, composed of an assemblage of several irregular fragments, some opaque, others transparent, but altogether exhibiting a solid mass, of a hexaedral prismatic figure, striated parallel to its axis; in short, a true rock crystal.

NATURAL PHILOSOPHY.

ART. XIV. *Nouvelles Experiences, &c.* New Experiments tending to prove, that Electricity does not perceptibly promote the Growth of Animals: by Mr. Chappe. *Journal de Physique.*

Mr. C.'s experiments were made on silkworms. Two hundred just about to spin were set apart. After a certain time they were all taken out of the cocoons, and placed on cotton, divided into parcels of fifty each. One parcel was electrified positively, one negatively; of the other two neither was electrified, but one was covered from the light. The electrification did not appear either to promote or retard the developement of the chrysalides.

ART. XV. *Observations sur le Castor, &c.* Observations on the Beaver, with a chemical Analysis of Castor: by Mr. B. Delagrangé.

After an account of the beaver, Mr. D. proceeds to examine the drug it affords the materia medica. From his analysis it appears, that castor contains aerated kali, calcareous earth, a little iron, a pure resin, an extractive gelatinous mucilage, a volatile essential oil, and mild volatile alkali. A spurious castor is found in the shops, and a person assured Mr. D. that he had seen a manufactory of it at Francfort. It is so well imitated as not easily to be distinguished, without a very nice examination, or chemical analysis. The pods of the true are rather more pointed, and are closed by a ligament, which contains a small portion of the fat of the animal. In general two are united by the same ligament. If the pods be opened, filaments, some whitish, others reddish, united transversely, may be discovered in the true, by means of a lens. The pods of the spurious are more open at top, appear to have been sewed up, and contain a kind of paste, in which are no filaments.

BOTANY.

- ART. XVI. Königsberg. *Car. God. Hagen, M. D. & Prof. ord. &c. Programma primum de Plantis in Prussia cultis, &c.* C. D. Hagen, M. D. &c. on Plants cultivated in Prussia, Dissertation the first, &c. 8vo. 64 p. 1791.

The plants here enumerated are of the first, second, and third classes of the sexual system. The remarks on them, if not new, are interesting; as, for instance, that the spring saffron is a different species from the autumnal, the *iris sibirica* is a remedy against the venereal disease, the *syringa persica* is an hybrid plant, eating rosemary improves the flesh of sheep, the *jasminum officinale* is the *dudaim* of the Hebrews, the ethereal oil of the *syringa vulgaris* approaches to that of rose-wood, &c.

Jen. Allg. Lit. Zeit.

MINERALOGY.

- ART. XVII. *Fragmens Minéralogiques, &c.* Mineralogical Fragments, communicated to Mr. Crell, by the late Mr. Born.

Journal de Physique.

In a part of Transilvania, inhabited by the Secklers, has been lately discovered, in an indurated marle, a pyrites, from which are obtained by distillation two sorts of petroleum; one very fluid and fine, the other coarser and thicker. These substances are not perceptible externally in the pyrites, but on rubbing it they are sensible to the smell.

At Rozena, in Moravia, have been found, between large blocks of granite, masses of upwards of a hundred pounds weight of a compact violet-coloured zeolite, exhibiting, like the avanturine, in its internal texture, small brilliant lamellæ, resembling mica. On a narrow examination, however, it appears, that these lamellæ are also zeolite, the pearly lustre of which has the same effect as the mica in the avanturine. This zeolite placed on burning coals froths considerably, and is ultimately reduced to a very porous scoria. With a more violent heat it vitrifies, and exhibits a very white compact glass, resembling wax. The violet-colour of the zeolite, which is apparently owing to manganese, vanishes as soon as it is exposed to a pretty considerable degree of heat. Some fragments are strongly adhering to quartz; in others the granite which serves as a gangue is lost insensibly; but the greater part of those I have seen were pure: siliceous earth appears to be the most considerable of its constituent parts.

- ART. XVIII. Berlin. *Tabellarische Uebersicht der mineralogisch einfaches Fossilien, &c.* Tables of simple Fossils, published for the Use of his Auditors: By Theodorie Lewis Gustavus Karsten, Phil. D. &c. Fol. 27 p. 1791.

As prof. Werner has not yet yielded to the many entreaties made him of publishing a view of his system, they who are sensible of its advantages will be highly pleased with these tables. The books in which the different fossils are described according to Werner's method are pointed out by Dr. K.

Jen. Allg. Lit. Zeit.

- ART. XIX. Erford. *Tabelle, welche das Verhältniss und die Menge der Bestandtheile der in neuern Zeiten genauer untersuchten Stein- und Erdarten, &c.* Tables ascertaining the Proportion and Quantity of

of the component Parts contained in a hundred Grains of those Stones and Earths that have been accurately examined of late Years, for the Convenience of Naturalists, Mineralogists, &c.: by J. C. W. Remler. 1 sheet. 1790.

Tabelle, &c. Erzarten, &c. Tables, &c. [as above] in a hundred Pounds of Ores and combustible Minerals, &c. by the same. Fol. 18 p. 1791.

In each set of these useful tables, along with the analysis of each mineral are given the name of the chemist by whom it has been examined, and a reference to the book where an account of it may be seen.

Jen. Allg. Lit. Zeit.

GEOGRAPHY.

ART. XX. Gottingen. *J. Melch. Hartmann Commentatio de Geographia Africae Edrisiana, &c.* A Commentary on Edrisi's African Geography, which obtained the Prize from the Royal Academy of Gottingen, June 4, 1791: by J. M. Hartmann. 4to. 184 p.

The subject of the prize question, to which this is an answer, was to collect what relates to Africa, exclusive of Egypt, from the Nubian Geographer, as he is commonly called, to arrange it in proper order, and illustrate it by the aid of other writers. This Mr. H. has done in a manner much to his reputation, as his performance exceeds what might have been expected from the well-timed question.

Jen. Allg. Lit. Zeit.

ART. XXI. Copenhagen. *Efterretninger om Oen St. Thomas, &c.* Account of the Island of St. Thomas, and its Governors: by G. Host. 8vo. 223 p. 1791.

Mr. H. here presents us with much useful information relative to the history and constitution of the island, extracted from its archives, during his abode there from 1769 to 1776. He also gives an account of Santa Cruz, Saint John, and the Isle of Crabs; with some important observations on the slave trade. The work may be recommended as containing interesting and authentic materials for the history of European colonies in the West-Indies.

Jen. Allg. Lit. Zeit.

COMMERCE.

ART. XXII. Paris. *Observations sur le Commerce en général, &c.* Observations on Commerce in general, and on that of China in particular: by Mr. Brunel.

Now all monopolies, and exclusive privileges, are abolished in France, and its citizens are free to trade wherever they please, this publication may be of some utility in that country. Here, where the case is different, it can only be an object of curiosity.

ART. XXIII. Hamburg. *Die Freyheit des Getraidehandels, &c.* The Freedom of the Corn Trade examined on natural and historical Principles: by J. A. H. Reimarus, M. D. 8vo. 160 p. 1790.

In this well written pamphlet Dr. R. endeavours to prove, both from reason and experience, that the most effectual mean of securing a country against want of corn is to allow a free importation and exportation of it.

Feuille du Cultivateur.

ARTS AND MANUFACTURES.

ART. XXIV. Paris. *Vinification par le Raisin, &c.* The Method of making Wine from Grapes, in which many Mistakes of the most celebrated Writers on Wine are corrected: by Mr. Jolivet. Part I. 8vo. 103 p.

Vinification, ou Fabrification de Boissons vineuses, &c. The Method of making Wine, or vinous and æconomical Liquors, with divers Substances, for the Use of the Poor: by the same. Part II. 116 p. Price of each Part 36s. [1s. 6d.] 1790.

As a maker of wine, Mr. J. unites extensive practice with theory, and certainly points out many errors committed by others. In a postscript to part the first he examines one of the most important questions of the art. Many great chemists have advised the exclusion of the air from must in fermentation, to retain the spirituous parts, and prevent their evaporation. Their authorities, says Mr. J. are imposing, 'but the observation I have made of the continuance of the fermentative motion in wine made in a close vessel, when wine made in the open air has not undergone the same agitation, has, aided by reasoning, convinced me of the error; and I am of opinion, that the cover, by compressing the air of vegetation in the must, stifles the fermentation, and prevents it from forming a limpid, wholesome, and generous wine. I conceive, that to let the gaseous vapours exhale is the sole mean of separating the heterogeneous particles which are suspended in wine, and make it foul; and that a perfect wine cannot be obtained, unless the fermentation go on progressively, and at full liberty. Art should follow nature step by step, and not thwart her in the disposition of her materials: she alone knows the proportion of the elements which should be retained or expelled. How can she separate the parts of the must, and recombine them to make wine, if the operator retain under lids the air, which compresses them, and opposes their separation. Our forefathers followed the laws of nature, which set free an immense volume of air combined in the grape, reserving only sufficient to convert the must into wine: they left the combined air at liberty to escape from the fermenting substances, and restrained the essential parts of the wine, only when that liquor, having nothing more to gain from nature, required to be stopped up, that its quality might be preserved: and formerly wines were far better than they have been since their fermentation has been stifled or counteracted.' Mr. J. gives many other arguments on this subject, sufficient to call in doubt the highest chemical authority.

The second part of this work is chiefly calculated for those who do not inhabit wine countries. Mr. Devozelle. *Journ. des Sçavans.*

ART. XXV. *Secrets concernant les Arts & Metiers, &c.* Secrets relative to Arts and Trades; a Work of Use not to Artists only, but also to those who employ them. 4 large Vols. 12mo.

We have many collections of this sort, but this, more extensive and more complete, merits particular notice. *Journ. des Sçavans.*

AGRICULTURE.

ART. XXVI. Weissenfels and Leipzig. *Kurze aus Erfahrungen gezogene Anweisung zum vortheilhaftesten Anbau der Fruchtbäume, &c.* Short Instructions,

Instructions, taken from Experience, on the best Method of cultivating Fruit Trees, in open Places and Commons, for the Use of Countrymen: by a Country Clergyman. 8vo. 78 p.

The information here given is valuable as the fruit of experience. We shall give the following extract, which to some perhaps may be of use. 'I had a garden, all the trees of which were covered with moss. Even the youngest plants were not exempt from it. Having tried without success every method that was recommended to me to extirpate it, I ploughed up the ground between the trees, which were planted regularly, and at equal distances. At the foot of each tree, and where the plough could not go, I stirred up the earth with the hoe. This was at the beginning of winter. In the spring I gave it one or two more ploughings, and sowed the ground with barley and clover. In consequence of this operation the old trees seemed to grow young again, they put forth long shoots, and every particle of the moss fell off of itself. Previous to this the trees had produced but a few very small plumbs, that never ripened thoroughly; and now they gave a much greater quantity of very large ones, that became perfectly ripe. After this, the ground being left untouched for seven years, the moss returned, and was again removed by the same operation.'

Feuille du Cultivateur.

HISTORY OF LITERATURE.

ART. XXVII. Copenhagen. *Luxdorphiana, eller Bidrag til den Danske Litterairhistorie, &c.* Memoirs of the literary History of Denmark, from the posthumous Collection of Privy-Counsellor Luxdorph: by Erasmus Nyerup, Secretary to the Royal Library. 2 vols. small 8vo. 516 p. 1791.

This is a collection of great importance to the history of Danish literature in modern times, for which the editor deserves our warmest thanks. The late p. c. L.'s inclinations for collecting literary memorabilia were powerfully seconded by his situation, and on the authenticity of what he gives we may securely rely. In selecting he was so choice, that we have found scarcely a single piece uninteresting; and many will afford the highest gratification to every lover of literature, whilst even foreigners will find several of the anecdotes interesting. Of the editor we must observe, that he has added many necessary illustrations, and given what to the reader will be very useful, a copious index.

Jen. Allg. Lit. Zeit.

PHILOSOPHY.

ART. XXVIII. Prof. Smith's work on the Nature of Animals, and Man's Duties towards them, [see our Rev. Vol. VI. p. 483] met with so favourable a reception, that a second edition was soon called for. This he published last year, but with such considerable additions as to render it almost a new work: from 208 pages he has extended it to 480. The title of this edition is *Fersög til en fuldständig Lærebogning om Dyrenes Natur, &c.*

Jen. Allg. Lit. Zeit.

ANTIQUITIES.

ART. XXIX. Helmstadt. *Vermuthungen über die Barberini-, jetzt Portland-Vase.* Conjectures on the Barberini, now Portland, Vase. 8vo. 22 p. 1791.

Ueber

Ueber die Vase Murrina, &c. On the Murrhine Vessels of the Ancients: by A. F. von Veltheim. 8vo. 24 p. 1791.

Both these pamphlets are by the same author. In the first Mr. von V. endeavours to explain the Portland vase, on which he sees the history of a hero of antiquity, whose grief for the loss of a beloved wife nothing could remove but her being restored to him. On the sarcophagus is the story of Achilles and Briseis: on the urn, that of Admetus and Alcestes. The work he thinks not Grecian, but Roman, older than the time of Alexander Severus, and executed with the wheel.

In the second, after giving the opinions of different learned men on the substance of the murrhine vessels, our author examines several passages relative to them in the ancient writers. From these he concludes, that it was a Chinese steatite.

Jen. Allg. Lit. Zeit.

COINS AND MEDALS.

ART. XXX. Leghorn. *Dissertazione sopra alcune Monete, &c.* An Essay on some Armenian Coins of the Princes of the Family of Rupen, in the Ainslian Collection: by Ab. Dom. Sestini. 4to. 1790.

The coins here described, in number nine, are figured in one plate, and in another is given the Armenian alphabet. Subjoined are a table of the cities in which the kings of the four dynasties, commencing in the year of the world 3254, and ending in the year 1375 of our era, resided, and a chronological one of the reigns. Most of his opinions ab. S. has taken from an Italian work, entitled "A brief History of the Armenian Nation," or from a "History of Armenia," written in the Armenian language; both of which have been lately published at Venice.

Esemmeridi letterarie di Roma.

ART. XXXI. Gottingen. *Münz-, Geld-, und Bergwerksgeschichte des Russischen Kaiserthums, &c.* History of the Coinage, Money, and Mines of the Russian Empire, from 1700 to 1789: chiefly taken from original Documents. Near 23 sheets. Price 20 g. [3 s.] 1791.

The celebrated Schlözer is the author of this work; the title of which sufficiently shows its importance.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XXXII. Jena. *Allgemeine Sammlung historischer Memoires, &c.* General Collection of historical Memoirs from the twelfth Century to the present Day, translated by several Hands: published by Fred. Schiller. 8vo. Vols. I.—III. 1152 p. 1790.

This collection is on a plan somewhat resembling that of the voluminous one publishing in France [see our Rev. Vol. I. p. 589], but it is more extensive, as it is not confined to a single nation, and Mr. S. means to fill up the voids left by the memoirs so as to form a complete whole. Those that occupy the present volumes are the princess Anna Commena's Alexias, Memoirs of the Emperor Frederic I. by Otto, bishop of Freisingen, a continuation of the same by Radewich, and Bohadin's Life of Saladin. Prefixed to the work is a short sketch of the origin of the croisades, and the state of Europe at that time, with remarks on the different kinds of property in land, and the gradual rise of the feudal system.

Jen. Allg. Lit. Zeit.

VOYAGES

VOYAGES AND TRAVELS.

- ART. XXXIII. Halle. *J. J. Lerche, &c. Lebens und Reisegeschichte, &c.* History of the Life and Travels of J. J. Lerche, Counsellor of the Imperial Russian College, &c.: written by himself: with Remarks and Additions by Dr. Ant. Fred. Büfching. 8vo. 488 p. seven plates. Price 1 r. 12 g. [5 s. 3 d.] 1791.

This work contains much that is new, useful, and entertaining. In it the historian will find accounts of peculiarities of many nations; of the wars of Russia with the Persians, Swedes, Turks, and Tartars; and of eminent statesmen and warriors: the geographer, situations and descriptions of various places: the antiquary, accounts of antiquities: the natural historian, remarks on animals, vegetables, &c.: the physician, instructions relative to the plague, which the author had opportunities of seeing in different countries: the soldier, narratives of military operations: and the reader for mere amusement, entertaining adventures, and relations of the manners and customs of remote people.

Jen. Allg. Lit. Zeit.

- ART. XXXIV. Hamburg. *Blicke auf einen Theil Deutschlands, &c.* Sketch of Part of Germany, Switzerland, and France, taken during a Tour in the Year 1790: by H. A. von Halem. 2 vols. 8vo. 600 p. Price 1 r. 16 g. [6 s.] 1791.

These letters, written by one of our favourite poets, will afford the reader some entertainment, if not much information.

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

- ART. XXXV. Rome. *Vita inedita di Raffaele, &c.* An unpublished Life of Raphael of Urbin, with Notes by Ange Comolli. 4to. 1790.

The anonymous life of Raphael now first published by Mr. C. appears to have been written by a contemporary, and is considered as extremely faithful and accurate by the editor, who has enriched it with several notes.

Efemeridi letterarie di Roma.

- ART. XXXVI. Paris. *Eloge de M. de Fourcroy, &c.* Eulogy of Mr. de Fourcroy, read at the public Meeting of the Royal Academy of Sciences, May 14, 1791: by Mr. de Condorcet. 8vo. 22 p. Price 12 f. [6 d.] 1791.

Mr. de F. spent a long life of private virtues, and public services, as an engineer, and natural philosopher, now embellished by the pen of Mr. de C.

Abbé Tefsier. Journ. des Sçavans.

BIBLIOGRAPHY.

- ART. XXXVII. Ratisbon. *Kurze Beschreibung der Handschriften in der Stadtbibliothek, &c.* A brief Description of the Manuscripts in the public Library of the free imperial City of Ratisbon. Vol. I. containing those that are written on Parchment. Part I. 4to. 32 p. 1791.

The author of this undertaking is C. Theod. Gemeiner, the librarian, who published in 1785 an "Account of the remarkable Books in the Ratisbon Library," *Nachrichten von merkwürdigen Büchern der Regensburger Stadtbibliothek*. In the preface to the present work we are informed

formed of the means by which the library acquired its valuable manuscripts. Amongst the hundred manuscripts included in this part of the catalogue, are several of celebrated physicians of the middle age, some hitherto unknown; St. Jerome on Paul's Epistles, of the eighth century; and part of a Latin bible, of the eleventh. In the latter, the contested passage 1 John v. 7, is inserted in the margin, in a hand of the same period. This manuscript abounds in various readings, though none of them appear to be new. *Jen. Allg. Lit. Zeit.*

ART. XXXVIII. Nuremberg. *Bibliotheca Librorum rariorum universalis, &c.* Supplement to the general Catalogue of scarce Books: by J. J. Bauer. Vol. III. 8vo. 288 p. Price 20 gr. [3 s.] 1791.

This contains little more than the titles of scarce books, with references to other collections, where further accounts of them may be met with. We believe the 2d supplementary volume was published so long ago as 1774. *Jen. Allg. Lit. Zeit.*

ROMANCE.

ART. XXXIX. Paris. *Gonzalve de Cordove, ou Grenade reconquise, &c.* Gonzalva of Cordova, or Grenada reconquered: by Mr. de Florian, Member of the French Academy, and of several others. 2 vols. 8vo. Price sewed 6 l. [5 s.] in Vellum Paper 12 l. [10 s.]

An heroic poem in prose is a monster in literature. The *Telemachus* of Fenelon, indeed, is an exception to the general rule; but, whilst it highly claims our admiration, it is by no means to be imitated. Every situation, every description in *Gonzalva*, except that of a bull-fight, has already met our eyes in the garb of poetry, and instead, therefore, of exciting our praise, reminds us of something better. Whilst Mr. de F. endeavours at novelty and originality his style frequently becomes laboured, and his language faulty. In imitation of Ariosto, he has prefixed a kind of prologue to each book: but these are in general dull, and their sentiments not seldom erroneous. One thing however we can praise, an historical essay on the Moors, which precedes the work. This gives us a better idea of that interesting people, than any of the books that have been written on the subject.

Mr. de la Harpe. Mercure François.

MISCELLANIES.

ART. XL. Leipzig. *Nachgelassne Schriften des verstorbenen Prof. Musäus, &c.* Posthumous Writings of the late Professor Musäus; published by his Pupil, A. von Kotzebue. 8vo. 235 p. with Plates. Price 20 g. [3 s.] 1791.

The works of M. bear sufficient testimony to his wit, and his contemporaries to his character. This little collection we can recommend as a good receipt against lowness of spirits, to which their author was a stranger: for, notwithstanding his domestic difficulties, he never in a splenetic mood complained, that

‘ Chill penury repress’d his noble rage,
And froze the genial current of the soul.’

Some anecdotes of the prof., simple and unobtrusive like himself, are added by the editor. *Jen. Allg. Lit. Zeit.*